The LUTHERAN

AND HE WENT OUT, BEARING HIS OWN CROSS

(From a German woodcut)

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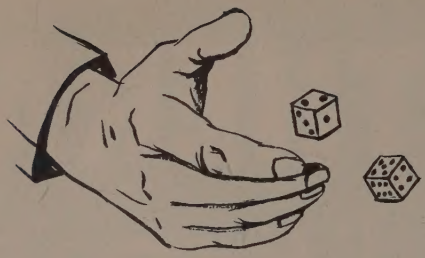

Gamblers at the Cross

MY PART in a three-hour Good Friday service was complete. Having some other affairs to care for, one of our laymen and I left the church at the same time, making a nearby sandwich shop our first stop—he for a late lunch and I for a cup of coffee.

As we sat there an unusual rattling noise from the next booth aroused our curiosity. A brief glance confirmed our suspicions. A half-dozen young men were shooting dice.

No swords, spears, breastplates or helmets were to be seen. Their dress was common to Detroit—company uniforms, coveralls, and jeans. No seamless robe was evident, only the money for which they gambled.

But the lesson was crisp. Time hasn't changed men much. While a few devotedly attend the foot of the Cross, the world unconcernedly pursues its own interests.

MY MIND flashed to the meditation of a short time before. "Father, forgive them for they know not what they do." What was true then is true now. The shadow of God's love was upon them, but they were unaware. They didn't seem to care.

God's truths are eternal. Time doesn't change them. But the grace of God does change those for whom the truths were spoken and enacted. My prayer was that it would reach all such unconcerned before it became too late.

—W. A. DIEHL

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● OUR COVER sets the mood for the Holy Week issue with a reproduction of a woodcut by the contemporary German artist Paul Sinkwitz from the "Bild zum Sonntags-Evangelium" (Quellverlag). Against the background of the Passion story, Associate Editor Albert Stauderman rounds out his articles on prayer (Feb. 17, March 2) with an analysis of the correct understanding of prayer (*page 11*). IN CONCLUSION (*page 50*) deals with the same subject.

● IN THE SAME MOOD, Prof. Richard Wolf of Oberlin's Graduate School of Theology, focuses his attention on the "other man" in the trial of Jesus. He portrays Barabbas as the dedicated man who thought that in serving his nation and church he was serving God. Dr. Wolf brings him to life in 20th-century language as a man who could have been one of us (*page 19*).

● WHEN DR. RALPH LOEW went to the Far East for the Board of Foreign Missions last year, we asked him to give our readers a glimpse of the difficult situation Christian churches face in Japan where hundreds of new religious sects have sprung up after the war. The sect whose headquarters he visited has elected the worship of beauty, success and new farming methods as its cult (*page 15*). There are countless others. All of them erect barriers to the effective communication of the Christian message.

● NEXT WEEK, the executive secretary of the National Student Christian Federation, Herluf Jensen, will report on the current student demonstrations against segregation which have swept the campuses in the United States and caught the imagination of church-related student groups. The "deep concern and involvement" felt by Christian youth in the lunch-counter protests of Negroes in the south finds expression in Mr. Jensen's article.

THE CHURCH IN THE NEWS

Holy Week observed

Christians throughout the world thronged churches this week as their thoughts turned to the Cross on Calvary. In many areas Good Friday—or at least the three-hour period starting at noon—constituted a legal holiday. Although the U.S. Congress had again failed to act on an often-proposed bill to make Good Friday a national holiday, interfaith committees worked together in many cities to insure reverent observance of the day.

San Francisco's committee marked its 50th anniversary. A group in Toledo supported services in downtown theaters and in 125 Protestant and 43 Roman Catholic churches. Most stores, theaters and taverns had agreed to close for the three hours, it was announced. In Buffalo, an interfaith laymen's group pressed for a double objective. In December it urged, "Keep Christ in Christmas." In Lent, its plea was for "More Reverent Observance of Good Friday."

Easter programs set

One Holy Week feature familiar to older Lutherans was no longer common. According to a recent survey by Dr. F. Eppling Reinartz, United Lutheran Church secretary, only about one-third of the church's congregations still had confirmation on Palm Sunday. Most had switched to Pentecost. The change provided a longer instruction period for the children and relieved the already-overcrowded Palm Sunday program.

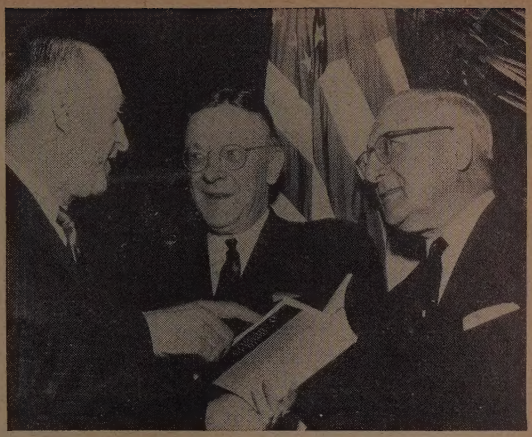
Radio would bring Easter messages of Lutheran preachers to the entire country. ULC President Franklin Clark Fry's sermon at the Hollywood Bowl sunrise service was scheduled to be heard coast-to-coast on CBS radio. Dr. Edmund Steimle's "Art of Living" series on NBC radio would have as its Easter topic, "Thine Is the Kingdom." Local and regional radio and TV programs also listed services from Lutheran churches. A nationwide telecast was set for the Easter service from National Cathedral (Episcopal) in Washington.

Youth problems aired

Seven thousand religious and civic leaders met in Washington last month for the week-long White House Conference on Children and Youth. They held discussion groups, listened to panels and heard 230 formal addresses dealing with all phases of national life that touch on the welfare of young people.

In one of the major speeches, Dr. Harold Haas, executive secretary of the United Lutheran Church's Board of Social Missions, pleaded for greater emphasis on family life. Families are "exposed to many strains and stresses" because of rapid social change and modern mobility, he declared. Although the family unit has been reduced in its effectiveness, "its importance for personal and social well-being" remains, he said.

"The welfare of children and youth—even the existence of society—may depend on whether or not our magnificent economic and social developments can be given a framework of meaning and



RADIO commentator Theodore Granik studies White House Conference document with Dr. Roswell P. Barnes of World Council of Churches and Dr. Sachar, Jewish theologian.

values," Dr. Haas continued. He emphasized the "widespread and pervasive" influence of religion and urged that "more needs to be done to relate the spiritual realities of life to the inner core of the problems and dilemmas faced by modern man."

The family's importance for security and the transmittal of basic spiritual values was stressed also by Roman Catholic Bishop John J. Wright, of Pittsburgh, the Rev. Gordon Pratt Baker of Nashville, and Rabbi Julius Mark of New York, among others.

Warns that Reds set U.S. goals

Americans "have come dangerously close to allowing the challenge of world communism to determine our objectives," Dr. Roswell P. Barnes, secretary of the American section of the World Council of Churches, warned the conference. "We have become so defensive that we hesitate to be self-critical lest by admitting that we are not perfect we confirm some count in the Communist indictment of us."

"We have become preoccupied with security rather than adventure," he said. "The defense of freedom is not enough. We must ask, 'Freedom for what?' Man is truly free when he has surrendered himself to an adequate purpose."

At the same session Dr. A. L. Sachar, president of Brandeis University, chided Americans for "moral neutrality." Some people "have become so antiseptic in moral neutrality that they have become sterile." He urged "not just well-phrased ideals, but participation; not just precepts, but example."

Television's impact weighed

Television was described both as a boon and as a menace to the nation's children at a forum on mass communications.

Many children's programs are on a "moronic" level and are loaded with commercials aimed at making children "little tyrants of the supermarket," charged Mrs. Eva Grant of Chicago, parent-teacher association organizer. Rabbi Bernard Mandelbaum, provost of New York's Jewish Theological Seminary, said the real problem of TV, as well as of books, magazines and movies, lies not in "degrees of violence or percentage of deception, but in their idolatry." He explained that the "idolatry"

lay in "the worship of things, the passion for an accumulation of material."

Television found its defenders. Dr. Leo Bartemeier, Baltimore psychiatrist, said ascribing children's "anti-social action to television" is a "comfortable" excuse for parents. He called the medium "instructing and entertaining." Irving Gitlin, creative projects director for the Columbia Broadcasting System, called for "special attention to research and action in the area of children's programming."

"Empty" churchgoing hit

Even churchgoing found some critics among the speechmakers. Dr. Milton J. E. Senn, director of Yale's Child Study Center, said America's churches must take part of the blame for rising juvenile delinquency rates.

"The nature of religious revival today seems to be social rather than spiritual," he argued. "People are becoming church members in an effort to gain status and security rather than salvation." Churches fail to influence youth because they promote a false show of piety, dubious business ethics and easy psychological adjustment, rather than "creative religious behavior," he said. "Youths in some Sunday schools are promised success if they follow certain ritualistic practices as attending church regularly, praying before a business deal or calling on God to give them insight enough to outsmart the other fellow."

"Findings" of the conference will be sifted by committees and published in a series of books for further study by interested groups.

Church-state separation cited

Questions about the freedom of a Roman Catholic President from domination by church authority continued to fly this month. Most of them were raised by the possible candidacy on the Democratic ticket of Sen. John F. Kennedy of Massachusetts, a Roman Catholic.

A Chicago audience heard the Vatican's apostolic delegate to the U.S. declare that in principle his church does not believe that church and state can be completely separated, but that in practice it has adjusted to this system. Archbishop Egidio Vagnozzi said that "whether they remain a minority or become a majority, American Catholics will not jeopardize their cherished freedom for a privileged position."

The papal representative noted that Pope Leo XIII had in 1888 declared that the state should preserve and protect that single religion recognized as true for the sake of the community's good. Pope Leo's reference was to the Roman Catholic Church. Archbishop Vagnozzi continued by quoting a 1953 address of Pope Pius XII who said that "the duty of repressing moral and religious error must be subordinate to higher and more general norms, which in some circumstances permit and even indicate . . . toleration of error in order to promote a greater good."

Separation of church and state is a "relatively modern idea," the archbishop noted, but "the hierarchy and American Catholics in general . . . are well satisfied with their Constitution and pleased with the fundamental freedom enjoyed by their church."

Kennedy reasserts freedom

Sen. Kennedy told a Virginia Methodist editor that he had already made it clear that if elected President he would "act in accordance with what I thought to be in the public interest and not in accordance with the dictates of any ecclesiastical authority or group."

He had openly opposed sending a U.S. ambassador to the Vatican and had clearly expressed his opposition to taxing the public to support parochial schools, Sen. Kennedy wrote. Roman Catholic criticism of these stands had not affected his judgment, he declared.

Protestant spokesmen agreed that there could be no constitutional basis for opposing nomination of a Roman Catholic, but some urged their followers to "weigh carefully the limitations" that would follow him into office. Dr. George L. Ford, executive director of the conservative National Association of Evangelicals, told a pre-convention meeting in Chicago that clergymen must not get involved in politics "in a way that would violate the very principle we are trying to protect." He added, however, that Roman Catholics teach that "a promise under oath to do something sinful does not bind."

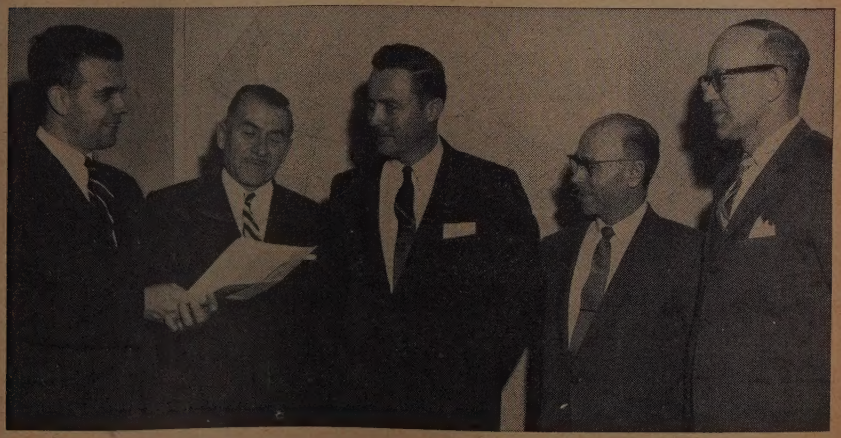
"Since anything done contrary to the position of the church would be a sin," Dr. Ford continued, "even a public official who takes an oath to defend the Constitution would not have a moral obligation to fulfill the oath, according to the position of his church."

Hate literature assailed

Some anti-Catholic literature being distributed in connection with current Presidential primaries was denounced as "fallacious and hysterical" by Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State.

Singled out for criticism were an alleged biography of a nun, a pamphlet blaming Roman Catholics for Lincoln's assassination, and a fraudulent Knights of Columbus oath. "Fair play demands that we reject such fallacious and hysterical tracts," Dr. Archer said.

In Ohio, a Knights of Columbus official threatened criminal libel action against distributors of the bogus oath.



LUTHERAN MEMBERS of Canada's House of Commons discuss "issues of the day" with the Rev. Arthur Conrad (left), pastor of St. Peter's Church, Ottawa, and president of Ottawa Council of Churches. Others—all active churchmen—are Members of Parliament Oscar Weichel, Waterloo North, Ontario; Lloyd Crouse, Lunenberg-Queens, Nova Scotia; Reynold Rapp, Humboldt-Melfort, Saskatchewan; Eric Winkler, Grey-Bruce, Ont.

Among other things, the false oath asserted that K. of C. members pledged "relentless war" against "all heretics, Protestants and Masons." Howard P. Nist, grand knight of the Canton Council, said there would be "no pussyfooting around in getting a retraction. This bogus oath is a damnable thing." Anthony J. Bruenenian, state K. of C. official, said circulators of the oath would be asked to make "formal apologies" or face court action.

Clergy salaries rise

Salaries of United Lutheran pastors who are enrolled in the church's Contributory Pension Plan have shown a "definite upward trend" during the past five years, Dr. George Berkheimer, executive secretary of the Board of Pensions, reported.

A survey by the board indicated that median salary varies from $4,150 for those under 25 years of age to $5,780 for those in the 46-50 age bracket. No church-wide "average salary" was reported but the median is about $500 higher than in 1955, when the previous survey was made.

Nearly one-quarter of the pastors are in the $4,500-$4,999 salary range. Only 38 now receive salaries below $3,000 compared with 182 in 1955. In the $3,000-$4,000 range there are now 210 pastors, while there were 925 in 1955. The number receiving salaries above $8,000 has jumped from 45 to 216. Twenty-two receive more than $11,000.

The board's figures represent cash salary plus 15 per cent when a parsonage is provided. The survey covered 3,283 pastors in active service, excluding foreign missionaries and military chaplains.

Dr. Berkheimer said that 3,122 pastors are enrolled in the Family Protection Plan, with total insurance in force above the $17 million mark. The board has on its rolls 1,426 pensioners, including pastors, pastors' widows and dependent children.

Asks new immigration law

U.S. political parties should act promptly to fulfill their past promises to relax immigration laws, Dr. Paul C. Empie urged. The National Lutheran Council's executive said, "It is especially appropriate that these statements of intention be given some fulfillment at this time. Failure to act will give the public solid grounds for viewing similar statements in future political platforms with considerable skepticism."

Dr. Empie commended recent proposals by President Eisenhower. The President had asked Congress to double the number of quota immigrants accepted each year and to authorize entry of at least 10,000 refugees annually. Dr. Empie noted that many religious and voluntary agencies, including the NLC, "have long advocated steps in the direction indicated by the President's recommendations."

At a meeting last month the supervisory committee of the new Lutheran Immigration Service named as director Vernon E. Bergstrom. The new agency is a joint project of the eight National Lutheran Council bodies and the Lutheran Church—Missouri Synod. It replaces Lutheran Refugee Service, which had also been a joint program of the nine church bodies, and the NLC's Service to Immigrants. Mr. Bergstrom had directed both agencies for the past two years.

"Martin Luther" speaks Japanese

More than 9,000 jammed auditoriums and public halls last month for the Japanese premiere of the film *Martin Luther*, Robert E. A. Lee of Lutheran Church

Japanese at Sapporo stand in line to see "Martin Luther" film

Productions reported. Presentations of the film in Japan are under the auspices of the Japanese Lutheran Literature Society. Funds provided by mission boards of the Augustana, Evangelical, United and Missouri Synod Lutheran churches in the U.S. paid for the Japanese-language version of the film, which is distributed also in English, German and Spanish versions.

Biggest crowd was 3,000 at a municipal hall in Sapporo. The Rev. Douglas Swendsied of Tokyo, promotional secretary of the literature society, said that people "waiting for tickets stood in a line a block long in spite of snow and cold weather." Many non-Christians were among the viewers, he noted.

Big month for missions

Cost of establishing new congregations had skyrocketed, Dr. Donald L. Houser, executive secretary of the ULC Board of American Missions, had warned. High land and building costs delayed housing of new missions, required borrowing by the board. In order not to establish more congregations than could be helped within a reasonable time, only 55 new fields would be entered in 1960, Dr. Houser had said.

Because work started in some fields during 1959 would only reach the organization stage this year, the BAM anticipated addition of 60 congregations to ULC rolls. Since 1945, 756 congregations had been organized under the board's auspices, an average of 51 yearly.

The 1960 prediction was well on its way to fulfillment, Dr. Houser reported this month. April would see the formal organization of 14 new congregations in 12 states, including Alaska. Total for the first four months of 1960 would be 25 new congregations.

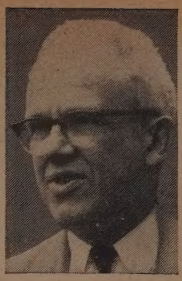
And so forth

The Protestant chapel at the 1959 Brussels World's Fair has been sold to the American Church at The Hague, The Netherlands.

New religious books published in 1959 totaled 1,125. Only categories with higher totals were fiction and juveniles.

WASHINGTON

By ROBERT VAN DEUSEN



NUCLEAR TEST BAN

AGREEMENT on halting nuclear tests seems almost within reach. The gap between the Soviet and western positions has narrowed to two negotiable issues. But on these two issues, there are strong feelings on both sides which may block the completion of a test ban treaty.

The issues are: 1) whether the U.S. will agree to a moratorium on small underground tests, while research continues as to how such tests may be detected; and 2) whether the Soviet Union will agree to adequate on-site inspection to insure compliance with the ban on all other types of nuclear tests.

In February, the U.S. proposed a treaty which would prohibit atomic testing of almost all types: in the air, on the ground, under the water, and large tests underground, all of which are detectable by instruments presently in use. The proposal excepted underground tests which cannot be readily detected because they resemble earthquakes.

IN MARCH, the Soviet Union surprised western negotiators by accepting most of the American proposal. As an alternative to continuing small underground tests, the Russians suggested a "gentlemen's agreement" that such tests would be discontinued for a few years while scientists from both sides tried to perfect a feasible method of detection.

This threw the American position off balance. U.S. officials had been seriously divided as to whether there should be any test ban, but the Atomic Energy Commission and the Defense Department were willing to settle for permission to continue underground tests. The Soviet proposal to ban such tests without any attempt at inspection reopened the split in American sentiment.

Macmillan to Washington

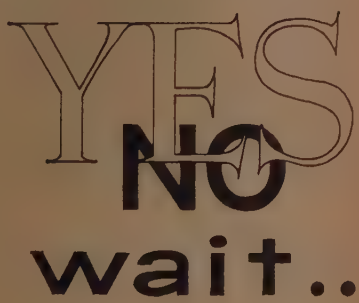
THIS RESURGENCE of U.S. official opposition drove a wedge between American and British views. Public opinion in Great Britain has strongly favored a nuclear test ban, and the idea of a voluntary moratorium on underground tests had been suggested informally by British negotiators before it became part of the formal Soviet proposal.

Fear that the U.S. government might reject the Russian offer brought Prime Minister Harold Macmillan across the Atlantic for a quick exchange of views with President Eisenhower. He knew that the U.S. State Department was inclined to favor a qualified acceptance of the Soviet plan because of world opinion, and that with his own administration divided on the question Eisenhower would make the final decision.

Soviet delegates to the sessions in Geneva expressed satisfaction with the Eisenhower-Macmillan agreement, calling it "encouraging." The big question is whether the Russians will go as far as Western spokesmen demand on inspections to guarantee the test ban is heeded.

What seems likely to emerge is a short-term moratorium on underground testing, provided the Soviet Union agrees to satisfactory inspection arrangements in banning other nuclear tests. If a test ban treaty is completed, it will be a real milestone in the control of atomic energy and the easing of East-West tensions.

GOD HAS THREE ANSWERS



ENOUGH TIME HAS PASSED SO I can safely tell about the two neighbors in my congregation who had a serious disagreement. They would not speak to one another. Their attitudes became a source of embarrassment to their friends in the church since they belonged to the same organizations and attended the same meetings.

When I called at the home of one, she said, "I know our quarrel is trivial and I've prayed and prayed that it might be ended. But if she thinks that I'm going to be the first one to speak . . ."

A visit to the home of the other brought a similar statement. "What empty prayers!" I thought.

Since neither would make the first move, I invited both to come to my office at the same time. Each came, not knowing that the other would be there. There was an awkward moment until I said, "You've both prayed that your quarrel might end. Now why don't we all pray together?"

It worked. In a few minutes they had made up and were laughing over their forgotten argument.

LIKE THESE TWO WOMEN, many of us have sometimes prayed and wondered why no answer came. Does God really answer prayer? Usually when we get what we want, we say that God has answered. If we don't get it, we're likely to think that our prayer was unheard.

That's wrong. Every prayer is answered—but not always the way we want it to be. Dr. Harry Emerson Fosdick said that God has three answers—yes, no, and wait. The last one is often a test of our patience, until we realize that perhaps God is giving us the power to do something for ourselves; or the chance to redeem our prayers and make them acceptable.

When we don't get what we want, we naturally ask, "why?" This, perhaps, is the point at which the depth of our commitment to the God we profess is decided. At this point religious conviction is revealed either as shallow belief or as firmly grounded faith.

God will not give us what we ask just because we want it. This much we accept. A ten-year-old boy in a New Jersey community shot and killed a playmate with a rifle given to him. When police asked the parents why they had entrusted a child with a deadly weapon, all they could answer was, "Well, he wanted it."

BY ALBERT P. STAUDERMAN

We understand that God isn't like that. He has more wisdom than we have. We'll acknowledge, even though reluctantly, that we're not ready for many things we might want—even as a nation. In fact, it's pretty frightening to think that the power we have now, hydrogen bombs and all, would be sufficient to blow up the earth. God seems to have a higher opinion of us than we have of ourselves, and we have a lot to live up to, even without receiving more.

BUT THERE ARE THINGS for which we ask where material gains are not involved. A little boy once asked me: "Why doesn't my aunt get better? I asked God to make her well. Why doesn't he do it?" How should I have answered him without dampening that expectant faith?

Paul the Apostle had his problems with unanswered prayers too. He pleaded for removal of some serious affliction, but the only satisfaction he got was the message that God's grace must be enough for him. And Jesus, who prayed that "if it be possible, let this cup pass from me," found that it wasn't possible and his agony on the cross poured out with the outcry of the psalmist: "My God, why hast thou forsaken me?" If Jesus could not understand at the height of his suffering, how can we ever hope to measure up to God's expectations?

THE QUALIFYING FACTOR in unanswered prayer—when we don't get what we think we want—lies in our relationship to God. We're childish enough sometimes to keep up a Santa Claus complex—we think that if we write the list the gifts will appear under the tree.

But as we move into mature life, we lose that illusion. Hard as it is to face realities, we finally must learn that there is a pattern of life beyond our own whimsical desires and that we must adapt ourselves to that pattern. That's why a good prayer always adds, "Not my will, but thine be done."

This attitude is not resignation or flabby submission. It can be a challenging call to more adventurous life. When we recognize the majesty and power of God we can begin to share in that power.

An army private reporting for duty doesn't inform his commanders what he would like to be doing in the service. He obeys orders, knowing that his own strength is multiplied a thousandfold by his unquestioning participation in a larger effort. A lone battler could be overwhelmed by the enemy but when that individual is joined to a great power he has a new chance.

When we understand God's power in this way, it leads to victory. Life holds a lot of dead-ends for us that become expressways when we are linked with God. Our own security is possible only because God has a plan for his world, because forces too great for us to control operate in accordance with his will.

IN THIS SENSE, it's wrong to call any prayer "unanswered." No prayer is without result. We gain inner strength and resource whenever we have assured ourselves of the presence of God in our lives, whenever we have reminded ourselves of his power.

A young husband was killed and the bad news broken to his wife. She was overcome with grief. Neighbors rushed in to attempt to console her, but she turned them away. "Just give me fifteen minutes alone," she pleaded.

They milled around outside the house, worrying and fretting. Would the young woman harm herself? What was she planning? In time she emerged from the house, completely self-possessed. She had sought her heavenly Father in secret and

ad been rewarded. Her prayer was answered—not by the granting of the request she might have made, but by the peace of God in her heart.

More dangerous often than unfilled requests are those that are granted. In old Israel the wanderers in the wilderness resented the hardships, the hunger, the loneliness. It was part of their training, but they couldn't see any blessing in the rough road. They prayed that things might be easier, more comfortable.

God gave them what they wanted, but they paid a heavy price for it. "He gave them their request, but sent leanness into their soul," said the Psalmist. Their lot was easier, but they lost some of the qualities of life that the struggle would have given. They became blind to goodness and deaf to the voice of God.

The value of prayer does not depend on God's yesses or noes. There must be a bigger purpose in praying than just to gratify desires or fill needs. God gives even to the wicked their daily bread, Luther reminds us. The difference with us is that we are able to receive gifts from God with thanksgiving and with a sense of dedication to God's purposes.

After all, why should God give us things? Can we find a good reason, aside from the mercy and love which provides us with the things we need without our asking and far beyond our deserving?

GANDHI ON PRAYER

I DISCOVERED that after a time of prayer, I was able to do far greater amounts of work. A doctor has testified as a medical fact that my blood pressure was lowered by it, my nerves calmer, my mind rested and alert, my whole body in better health. I was refreshed and ready for work, and if previously I had been in a mood of pessimism and despair, after I had prayed I was charged with new hope and confidence.

True prayer is the profound belief that God rests, in some part, in all his children, and can be found within if we seek him constantly and faithfully.

As Christians, prayer dedicates us to God's plans. Whenever we pray rightly, we are trying to make ourselves vehicles for God's will and channels for his grace. Jesus spoke about this kind of dedication to God's purposes as "taking up the cross" and "losing our lives" so that we may find them more fully.

IT'S HARD TO FIND this sort of commitment in the ordinary life of our communities or even of our churches. That may be why so many prayers seem futile. People go through the motions of praying because it's the thing to do. They are more concerned with the way they look or sound to their neighbors than with the way they appear to God.

Whenever this happens, there's a loss of relationship between man and God. Prayer then becomes a human exercise which gives some standing in the community. The Pharisees who prayed "to be seen of men" were examples of this kind of thing at the time of Jesus. "They have their reward," he commented.

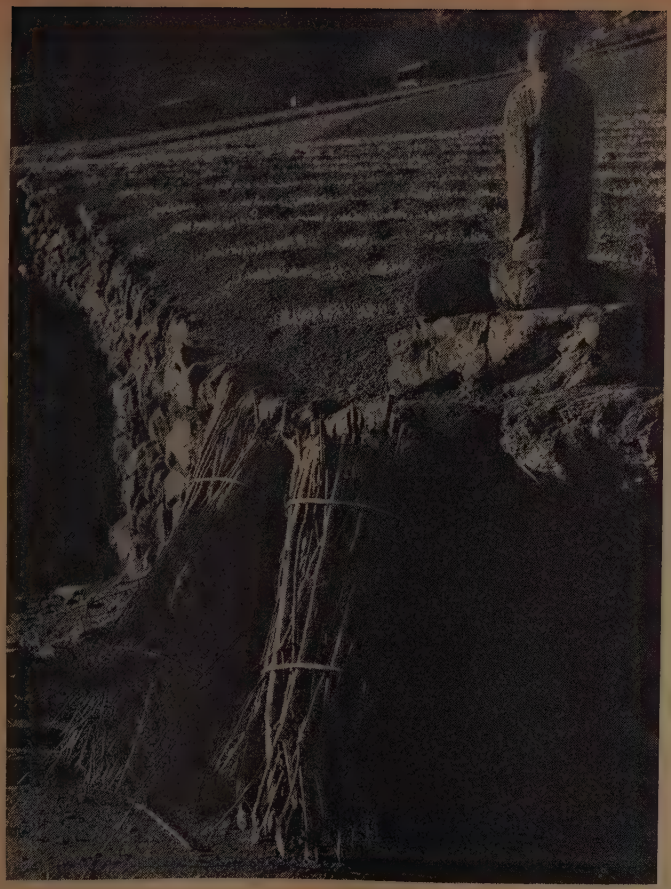
Making prayer a social exercise rather than a mystical link to God leads many to drift around at the mercy of every new wind of doctrine, like autumn leaves that swirl around with every passing breeze. They follow the customs of the crowd because it's the easiest way, the popular path.

The Palm Sunday story illustrates this fickle attitude. The crowd shouted "Hosanna" and all the city was moved. They were in a holiday mood. But only a few days later the inconstant crowd was in different when others raised the grim shout, "Crucify!"

DON'T BLAME those people of Jerusalem too much. They've been imitated. People are still at the prey of any demagogue with a loud voice and a clever tongue. Ask them what they think about an issue like communism, or race problems, or taxation and they have to turn to their favorite columnist or commentator before they know the answer. Others have a purpose they have created for themselves. Nobody takes clay and silver these days to build an idol to worship, but ever so many create their own gods in a different way. They may make a god out of some political system, or out of money, or out of selfishness.

When we pray—even for daily bread—it can't be for our selfish benefit alone but must have a deeper purpose, a larger commitment. Every blessing that God has poured into your life must be used to build a determination that there will be righteousness and truth, justice and peace. You must be ready to live for the things you pray for or the prayer is empty.

It's not enough to direct a prayer to God, we must direct our lives as well. When you can pray, "Hallowed be thy name by me, Thy kingdom come to me, Thy will be done by me," you are really saying "Amen."



Shinto statue on carefully groomed field

Religions Swamp Japan

By Ralph W. Loew

The road up the hill outside Atami is steep and winds precariously. Any American who knows something about church planning would say that it's the worst possible location for a church. But even the American planner would have to agree that the view from the top is magnificent.

On the summit stands a strikingly modern building. It's air-conditioned and the auditorium can seat 3,000 people. The

quality of the equipment available would be worthy of any modern auditorium anywhere in America.

This is world headquarters of the Messinistic religion. It's one of the many new varieties of religious cults sprung up in Japan and gaining popularity. Listed throughout the Japanese islands are 168 centers of new religions. One source indicates that 700 religious denominations are operating in Japan today.

Just how many members they have is anybody's guess. Many of the new sects refuse to reveal their statistical strength. Secrecy is one of their appeals. The Messinistic group claims 250,000 members.

THE YET-TO-BE-WON

IN HIS *Meeting With Japan* (Viking Press), Italian author Fosco Marain long-time observer of Japan and its people, writes about Tokyo as "the city i which all, or nearly all, the religions eve invented by man to explain the myster of his existence are represented in on way or another. When the sun rises i Tokyo it is greeted by the Shintoist praying with joined hands, and Muslim bowing toward Mecca. Later, in the tem ples belonging to 87 Buddhist sects o sub-sects, the scriptures are read and serv ices, either solemn and splendid or sim ple and intimate, are held. Mass is cele brated in the Roman Catholic chapels and services take place in the churche and chapels of the numerous Protestan congregations (at least 13 are recognize by the government). Apart from these there are in Tokyo the temples or chapel or shrines of more than 20 little-know or recently invented religions. You coulc for instance, make obeisance before th Four Luminaries of Wisdom in the Tetsu gaku-do, the Temple of Philosophy founded 40 years ago, on whose alta Confucius, Buddha, Socrates and Kar are seated in serene harmony."

THESE LINES were written by a ma who lived many years in Japan, a teacher, war-time internee, and recentl as guest and tourist. My brief visit t Japan was far too short to leave time fc objective study. But what became ap parent in my visit to one of these ne cultic centers was that there was a grou of dedicated people who found it possibl to merge a variety of humanitarian ir sights, tie them together through som intriguing formulations and appealing di ciplines, and call it a religion.

These disciplines can be of all shades and varieties. There are some sects that make dancing, baseball, golf or swimming part of their cultic exercises. There seem to be no limits. Any group can set itself up as a religious sect. The Japanese seem to be ready and willing to turn sports, hobbies or any kind of humanitarian aspiration into a religious exercise by surrounding it with ecclesiastic observances.

The young woman who escorted our party through the modern building of the Messinistic group told us about the four basic tenets of the new religion. They were faith healing, the assurance of joy for success here on earth, cultural beauty as an uplift for the soul, and *hydroponic farming*. (The latter, also known as "tank farming," is a method of growing plants, especially vegetables, by putting them into a solution of essential mineral salts rather than into the soil or by wetting them continuously with the solution to create good growing conditions.)

To the Lutheran church member, the relationship between "tank farming" and faith will be difficult to understand. To the Japanese it seems to be a logical complement of a new faith: the promise of success, health and beauty, the attainment of things of esthetic value, and, above all other things, a break from old traditions—farming or otherwise. Into the vacuum of despair created by a lost war and the breakdown of a century-old way of life rushes a new, bright hope. Out of the chaos emerges the promise of fulfillment that will prove itself not in the future, but now.

WORSHIPERS COME to the Messinistic temple for services on the 10th and 23rd of every month. Although they repeat time and again that their faith is not a derivation from some other religion, they have a service of worship and a hymnal

LUTHERAN CHITOSE KISHI
An indigenous theology is needed

that gives generous recognition to various religious prophets. Among them, they list Jesus.

Connected with the worship center is a beautiful art museum where members collect and exhibit ancient paintings, potteries and sculptures. Nearby is a music room and a guest house whose large windows overlook the harbor of the inland sea.

All this is but a repetition of what has happened in America before, only in terms of Japanese life and experience. It takes only an energetic, resourceful person with enough drive and appeal to attract a group and the formulation of a few practically applicable principles that answer an immediate need. Study the growth of numerous American varieties of religion and you'll understand what is happening in Japan.

ONE OF AMERICA'S astute observers of Japanese life, Dr. Donald Keene of Columbia University, writes: "One of the chief obstacles to the widespread adoption of Christianity has been its exclusiveness. If Christianity had been satisfied, like Buddhism, Shinto or Confucianism, with only a share of Japanese religious life, it might have contained it. It insisted, instead, that Japanese Christians might not join their fellow countrymen in bowing their head before gods and that they must not be buried in accordance with the customs of their ancestors. The Japanese, therefore, had to choose between all or nothing."

IT IS IN this atmosphere that modern Japanese Christians ask themselves questions about the future of religious life in their country. Among the leaders, none is more dedicated or understanding of the total picture than the president of Tokyo Lutheran Seminary and of the Japan Evangelical Lutheran Church, Dr. Chitose Kishi. A man won to the Christian faith at the age of 20, educated in American colleges and seminary, he knows both about the spiritual needs of his country and the complexities involved in communicating the Christian message to a modern world.

He spoke at length to his pastors and laymen about what the church should do to successfully face the situation. We need, he said, a more effective communication of the gospel, must clarify better the meaning of the sacraments and the Word and show a more active concern for the development of an indigenous theology.

And he spoke about the problems of being a church worker in Japanese social life. The Christian has little or no prestige in the community. Pastors and missionaries must be ready to accept isolation and loneliness as part of their job.

A man could list all the frustrations, problems and failures as he confronts and analyzes Japan's religious scene. But he could also talk of the triumphs of missionary work performed under severe handicaps, of the stature of outstanding leaders, of the dedication of scholarly pastors and laymen advancing the cause of Christianity in a country swamped by a tidal wave of pseudo religions.

DR. RALPH W. LOEW, whose short meditations appear frequently in THE LUTHERAN, is president of the ULC Board of Foreign Missions and completed last year a tour of ULC mission stations in the Far East. A native of Columbus, Ohio, he graduated from Capital University and Hamma Divinity School (D.D. degree from Wittenberg in 1947) and has been pastor of Holy Trinity Church, Buffalo, a 2,000-member congregation, since 1944.

BARABBAS

The Other Man

I AM THE MAN you call Barabbas, but his is not my name. I took it to conceal my identity from the Romans because I was an important member of the Jewish underground. They knew us as the Zealots. The Romans could have made it rough by persecuting my family had they known who I was.

My assumed name, Bar-abbas, means "son of one of the fathers." Members of my family were among the leaders of the Jews. I grew up in a home where tradition and history of the Jewish people were revered. I was proud of my Jewish ancestry which made me one of the chosen children of God, proud of the stubborn loyalty we Jews have always had, no matter what that loyalty cost us.

FROM MY EARLIEST YEARS I was taught the stories of our national heroes, from Moses through the Judges to the Maccabees who threw the yoke of Syria off our shoulders. But I also learned about the martyrs who sacrificed their lives in the struggle for freedom. I was sure that he who would serve God well must serve his chosen people well too.

I hated the Romans who had taken away our freedom and the renegade Jews who had sold out to Rome—the informers, petty officials, tax collectors. And so I joined the Zealots, a small, secret band sworn to drive the tyrants from our soil.

We had a threefold aim. To instigate rebellion, to make life miserable for the Romans, and to punish Jewish traitors. What we did for our nation we did for God and what we did for God we did for our nation—although when I look back on it I think we emphasized the first part of the idea more than the second.

We lived in constant fear of discovery by the Romans. Our actions were planned in the utmost detail. It didn't pay to make mistakes. One slip and you were through. The Romans never fool with subversives.

Occasionally our methods were rough, but when we broke one of the commandments we were sure God forgave us. It was in his behalf and for his purposes that we did what we had to do. We were at war with Rome. In war anything goes.

The Romans hollered "murder" when one of them was killed, but they never said a word when they got one of us. They squealed "robbery" when we took some of their stuff, but they never made a peep when their tax collectors robbed our people blind.

BY RICHARD C. WOLF

WE WERE DOING all right when we got word about a new group in Galilee formed around a man known as Jesus of Nazareth. His followers claimed that he was the Messiah.

That was a pretty big claim. Every Jew knew that the Messiah would be the king of the Jews who would set his people free. All of us looked forward to his coming.

So we thought we'd better look this man over. If he were the Messiah, we could rally around him. We sent a delegation to give him the once over and they came back shaking their heads.

He was no Messiah. He wasn't even talking tough, much less acting tough. His line was something about loving people. Imagine running the Romans out of Judea with love!

As far as we could tell he was some kind of harmless prophet—a spiritual fanatic perhaps, but no king. He didn't look or act like the type who could do us much good or the Romans much harm. So we decided to ignore him and to get ready for the real Messiah.

WE WENT OUR WAY and forgot about him. We had big things to do. The Roman postal service had to be disrupted. Malcontents in the country had to be stirred up. Tax collectors had to be relieved of their ill-gotten gain. Word of Roman atrocities had to be disseminated, and nuisance raids carried out against small garrisons in the hills.

It was one of these raids that got me into trouble. We learned that the Romans were going to make a large tax shipment into trans-Jordan, over the road to Jericho, and our informant said that the convoy would be lightly guarded. We saw the chance to make a big haul.

I'll never know how it happened, but the Romans seemed to know we were waiting for them. They were ready for us. We were out-manned and out-fought. Our men broke and ran for the hills. I was wounded and didn't make it.

The Romans tried everything to make me tell who I was and to identify the others. They nearly killed me, but I never sang. So they slapped me into the deepest jail in Jerusalem. They did not execute me immediately because our religious leaders warned them that I was something of a national hero and that my death might cause an explosion. They decided to wait until things simmered down.

Our group had decided to lie low for a time, so there was not much activity on our part. But we were hearing more and more about this Jesus of Nazareth.

He was supposed to have raised somebody from the dead. They said he healed the sick and all that sort of thing. He had the reputation of being a real teacher and big crowds followed him.

The thing that puzzled me was why he never tried to get into public office. He didn't make demands on the Romans. In fact, he made no use of his mob at all.

I was in touch with headquarters through our underground channels in jail and we discussed what to do about him. He was clearly not one of us. He did not only tell people to pay their taxes he even said things against our religious leaders. A traitor, that's what he was.

I heard in my cell that things had been put in motion to get rid of him. Jesus had announced he would come to Jerusalem. It looked like the showdown.

He got a terrific reception and made a grand entry—even though he was riding an ass. But once he got to the city, he stopped being humble and kicked the merchants right out of the temple and told our religious leaders off like nobody had done before.

FOR SEVERAL DAYS I heard nothing else, ut I could sense that something was go- g on. The Roman guards were jumpy. inally my contact got through again. hings really had happened.

Late the night before the temple guard ad seized the impostor. He had a trial rly that morning for blasphemy and ad been convicted. Then he had been rned over to the Romans for punish- ent because by our laws we can't ex- cute anybody. What a stroke of genius -get rid of this guy and make the Ro- ans do the dirty work.

But then, as my informer left, I broke out in a cold sweat. If there was an execution wouldn't I be included? The Romans were noted for economy. They liked to execute criminals in batches.

And as I sat there I heard the tramp of the armed guards coming down the corridor and my heart hit rock bottom when they came to a halt at my cell.

They dragged me out into the courtyard. What a sight! There was the governor on his seat of judgment and in front of him a huge, hysterical crowd shouting and shrieking. For a minute I couldn't figure it out. Then I saw him, standing there in chains between two soldiers. They were shrieking that he be crucified.

HE WAS a queer looking fellow, meek and quiet, but there was something about him. I can't put my finger on it but he seemed to have an inner strength. And believe it or not, he was calm.

I was sweating out of cold fear. What did Pilate want? This must be the end of the line. Then the guards commanded silence and Pilate spoke.

He reminded the people that at the passover it was the governor's custom to release one prisoner to show his good will, and now I knew why I was there. "Whom do you want released, Barabbas or Jesus?" he asked.

It seemed an eternity as I stood waiting for the answer that would decide whether I was going to live or die. There was some shuffling and rumbling in the crowd and then I saw it: the chief priests and their men pushing through the people. "Barabbas," they cried.

I felt weak in my knees as hope surged through my whole being. But it wasn't over yet. Pilate wasn't through with it. He said he hadn't found anything wrong with this Jesus and that it might be enough to punish him and let him go.

I knew what he was after. He wanted

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me, not the other one, and the whole thing was a mock trial, just to get through the Passover time. I wasn't saved yet.

The priests, then, really got going. They whipped up the people to such a frenzy that Pilate had to back down. He turned Jesus over to the soldiers. They led him away. I was free.

I KNOW THAT some folks have tried to make it out that I later had a change of heart and became a follower of that fellow who was crucified instead of me, but don't believe it.

What happened that day was right as far as I am concerned. My people served their interests in eliminating a traitor, and in doing so I think we served our God and a just cause.

They tell me you have evidence that we were all wrong, that he was the Messiah. If so, I can only say that it was an honest mistake. All we wanted was to serve our nation and our church, and we believed that when we served our nation and church we were serving God.

You'll agree that this is an easy mistake to make. Perhaps you know more than I did and won't get into the dilemma of having to decide. But if you do, let me just hope for your sake that you don't forget to put things into the proper order. Let God come first. Otherwise someone might get crucified all over again.

Again this summer, a small group of young people will be pioneering in a new church project. Their reward:

A Chance to Serve

BY JUDY MCWILLIAMS

THE CARD READ "Well miss you very much. Please rember us. Were sorry you half to go, but we hope you had a wounderful time teaching us our lessons."

Add a few punctuation marks and missing syllables and you have the sentiments of a sixth grade vacation church school class toward the young woman who had been its teacher.

She did have a wonderful time; she certainly would remember them; and she, too, was sorry that she had to go. But her work in that congregation was finished and it was time to move on with her two teammates to the next assignment in their itinerary.

Those sixth graders could understand neither why she had to leave nor how she had found her way to their little town in the first place. To answer their question by saying "She's a Youth missioner" would be of little help; it would only raise another question "What's that?"

But an explanation can be given, even if an 11-year-old child might still find it hard to understand why a Canadian, a North Carolinian, and an Ohioan had suddenly appeared in northern New Jersey to teach vacation church school.

YOUTH MISSIONS grew out of a need, a eam, and a belief. The need was that any of our ULC mission congregations, th new suburban and old inner city urches, experience acute shortages of ained workers to teach in schools, sur- y communities, make evangelism calls, uild youth programs, and develop lead- ship potential.

The plan was conceived by Dr. Donald louser, executive secretary of the Board American Missions. Although BAM s parish workers on its staff to assist ission churches, their number falls short actual requirements. Too many con- egations ask for assistance.

Dr. Houser envisioned a program in which short-term assistance could be offered congregations on a volunteer basis by teams of skilled workers. This way, several churches could be aided in a relatively short time. Teams would be made up of young people.

UNDER THE GUIDANCE of Pastor Arthur O. F. Bauer, next executive secretary of the Luther League of America, an experimental program was set up in which two teams of leaguers would assume different responsibilities in eight mission congregations, serving two weeks in each.

Time set for the experiment was the summer of 1959. BAM asked eight of the congregations under its support to be the testing ground; LLA invited eight of its former *caravaners* to be guinea pigs for "a new service project."

To prepare them for their work, each missioner was required to do special background reading in the spring and to attend briefing sessions at the LLA offices in June. After that, they were on their own; LLA and BAM officials could only wait and hope that youth missioning would be a success.

I was one of the guinea pigs last year and because the program will be repeated this summer and new teams will have to be formed, the question of what it achieved in 1959 must be answered.

This, of course, is not easy, because so much of the program is meant to have intangible results. But a few statistics are available. Here are some:

MISSIONERS surveyed well over 6,000 homes, lining up more than 125 prospective members for the local congregations.

In six of the churches served, they taught vacation church school. In several instances the schools would have been severely handicapped or perhaps could not have been held at all, had not the missioners been there to staff them.

Wittenberg University Senior Judy McWilliams, 21, is chairman of the committee on missions of the Luther League of America, was a youth caravaner in 1956 and 1957, a youth missioner in 1959, will go to Europe this summer under Lutheran World Federation auspices.

YOUTH MISSIONS help youth see the church—not the soft, easy, conventional situations, but the growing edges: The teaming crowds in the city, the spreading, shifting suburbs. This is where young people, selected as "youth missioners," get their chance to help. Youth missions will be operating this year in two teams, one on the East Coast, one in the Midwest. ARTHUR BAUER

Missioners worked with Luther Leagues in most of the churches they visited, strengthening their programs or making the initial steps in forming a league.

Special activities were carried out in various churches. Missioners worked in a youth canteen in one of the urban congregations; helped build an outdoor chapel in a suburban mission; led teenage interest and activity groups; painted in a community center with neighborhood youth; and met with such groups as ULCW, parents of leaguers, church councils, and civic leaders.

SUCCESSFUL? LLA and BAM seem to think it was. Plans are now underway to make it a permanent program. But youth missions will have to grow slowly; it's an expensive project even though there are no salaries to be paid.

Many kinks must be worked out, too, so the program will be adaptable to each situation. But the groundwork has been laid, and young people have the promise of a new avenue of service.

ONE MORE STORY remains to be told about youth missions—the story of the missioners themselves and how their lives were affected by the experience.

We were more than a little uneasy as we set off for our first stop. No one could tell us what to expect, how much would be required of us, or how well we would be able to meet the demands on our time and ability.

Here was something new, and the responsibility for success rested on our shoulders. It was enough to make me say to myself "What ever possessed me to say I'd do this; I don't have any business here!"

In an integrated church in Philadelphia one southern-born missioner had his first opportunity to meet Negroes on equal terms, eat in their homes, work with them, serve them.

A schoolteacher from Tennessee became so engrossed in her work that she forgot the existence of a "color-line."

A northern girl realized for the first time all the ugly, anti-Christian things she represented because her skin was white.

By the end of the first week, the community had passed judgment; "These kids aren't prejudiced." We felt we had made a witness to God's love for all men regardless of race. That certainly was our business!

Long, hot hours were spent in surveying. Some days it seemed hardly worth the effort, but then would come an afternoon in which 16 prospects would be discovered and discouragement would vanish.

ONE PASTOR ASKED us why we had decided to spend our summer this way. For some it was easy; "I'm going to be a social worker" or "I'm studying for the ministry."

But for others, still doubtful about future plans, it was more difficult. The answer finally given was this: "I like people and it just seemed like a good chance to serve them."

FIVE MAKE A FAMILY

Growing Pains

"Do you think we'll ever have the leasure of seeing *any* of our children rown up?" Dan groaned. I made a uestion mark with my eyebrows. He xplained. "Oh, Karen wasn't too bad onight. She had provocation. But Pete nd Sue! I wanted to tie and gag them nd put them in a dark closet."

I stood before the mirror removing ny earrings and watching Dan. "What appened? I leave you in charge of our hree darlings. I spend a happy evening vith Doris Detrand. I come home to nd a house of gloom."

Dan dropped his shoes on the bedoom floor and sank on the bed, hands under his head, feet dangling over the edge.

"Undress. Take a shower," I advised. Things will seem brighter then."

"No. Have to tell you. Been waiting or you to come home. Notice how quiet he house is?"

"I wondered if you had given them leeping pills."

"Not that. But I told them if I heard ne squeak, I'd . . ." Dan laughed at his wn threats.

"Now you have to tell me! What happened?"

"Connie, you remember that girl in Karen's class, who enrolled late, and eemed to be a misfit, until the girls lotted to include her in?"

"Patricia. Wasn't that her name? Karen called her a shadow at the time. But everything turned out well for Patricia."

"Yes. She's no one's shadow now. She came over tonight. On Karen's invitation, I suppose."

"I didn't know Karen planned on company tonight. She told me she had to hit the French books for an exam. Perhaps Patricia came to study with her? Karen says Patricia has lived in France a couple years."

"They retired to Karen's room. Perhaps they did plan to study," Dan said. "But you know what it's like when Karen shuts herself in with a friend. Sue was right there, pounding on the door. I called her downstairs. She had asked for a special TV show and I said yes, but she missed most of it trying to peek through the keyhole."

I could see the picture. Karen muttering to Patricia about her awful baby sister. Sue taunting her from the hall. Pete plotting some foolishness—a pail of water over the door or trick soap in the bathroom.

"Isn't it funny, Dan," I said, "so funny I could cry. Remember how you and I sat in church Sunday and were proud of our three? Karen, poised and serene, floating up the aisle with the choir. Pete beside us and participating in the liturgy as if he knew it, for once. And Sue finding places in the service book for the visitor who sat next to her."

"And you whispered to me—'Our babies are really growing up!'" Dan finished the picture. "Yes, I remember. And I remember, too, that pride is one of the great sins."

"And goeth before a fall." I walked

to the bed, looked down on Dan, flipped his tie. "What happened tonight? I might as well hear the whole story."

"Patricia and Karen were in the bedroom for about an hour. Pete pounded on their door and yelled every time he passed by."

"He's at the age when he wants girls to notice him, yet he can't be gentlemanly about it," I said. "He has to shout and fall all over himself and make jokes."

"He turned out the light in the hall and hung that cardboard skeleton—the one he saved from Halloween—right at Karen's door. So later, when the girls came out, they walked into it and squealed. That's just what Pete wanted.

"Then Sue and Pete retreated to Pete's room, plugged in his record player, and put on some wild bongo or be-bop disc. He turned the record player to top volume, and he and Sue danced and sang and pretended to be having a gay time."

"Oh dear." I pushed Dan's legs over and sat on the bottom of the bed. "Didn't you stop the noise?"

DAN LOOKED sheepish. "To tell the truth, Connie, I was watching the TV show that Sue asked for. Quite good. And—maybe I had it on a bit loud."

"You always do when I'm not here."

"Anyway, I didn't hear the rumpus at first. Then I heard Karen order Pete and Sue to shut up."

"And they didn't."

"No. Then Karen called me and asked me to stop them. I went up and sorted out the various complaints and calmed people down. Not a peep out of Patricia all this time. I went downstairs. Things were calm for a time. Then all the yelling and screeching when the girls walked into the arms of that skeleton!"

"A good screech can clear the air. Pete likes to have his tricks appreciated."

"Maybe you're right. But there's more. After Karen told Pete and Sue off, she and Patricia went into the bathroom and . . ."

"Don't tell me! That trick soap . . ."

"Yes. And even ladylike Patricia started to shout then. So I went up again."

"Poor Dan. You must be exhausted."

"I feel fine after those cheese sandwiches."

"You made yourself cheese sandwiches in the midst of the hubbub!"

"Not I. Karen made them. Seems that Karen and Patricia aren't as grown up as they think they are. They were rather pleased to be the objects of so much attention from Pete and Sue. They screeched for the fun of screeching."

DAN LAUGHED and continued his report. "Everything was in confusion. Five of us running around upstairs in the dark. Ah yes, Pete and Sue turned out lights as fast as we turned them on. Suddenly all was still. The lights were on. Karen fluffed her hair, smoothed her slacks, took Patricia's arm, and said, "Patricia and I were just going down to make a snack. I'll make grilled cheese sandwiches for anyone who's interested."

"So you all had cheese sandwiches. Now there's no bread for breakfast, no cheese for lunch boxes." I spoke severely.

"We didn't eat *all* the bread—only a loaf and a half," Dan said apologetically.

I laughed. "There's more. I hid a loaf. A bird told me there would be a raid on the kitchen."

Dan groaned again, as he had when he first entered the room. He pulled himself upright, fumbled with his tie. "I love 'em, Connie. You know how much I love 'em. But don't you sometimes think longingly of our quiet middle age, when they've all flown the nest?"

WORSHIP NOTEBOOK

WHAT SHALL WE SING ON EASTER?

PASTORS AND CHOIR DIRECTORS preparing for the celebration of Easter in the church will have no difficulty finding appropriate hymns. Where the *Common Service Book* contained twelve in the Easter section, the *Service Book and Hymnal* has twenty. Four of them are provided with alternate tunes.

With such a treasury to draw on, one might think that there would be no problem. But last year a few noted the omission of an Easter favorite, and this year the chorus promises to swell.

The trouble stems from the failure to include that triumphant Easter hymn, "Christ is risen! Alleluia!" in the new book. One fellow, deeply hurt, wrote: "They have taken *Morgenlied* (the tune's name) away, and I know not where they have laid it!"

MY OWN VOICE might be added to the lament. I like the stirring melody although I'm afraid that on the last three notes of the refrain (well above the range of my own neither-tenor-nor-bass-tremolo) I slid into the bliss of silence and let the sopranos carry the ball. However the hymn was most propitious for the long, solemn procession of choirs and clergy so characteristic of Easter services. There had to be enough music to get them all to their places.

But now we're licked. Perhaps the best thing to do is slide a memo into the file marked "Things to remind the Commission When they Revise the SBH," and then go on to find something else.

That shouldn't be too difficult. There are a lot of good Easter hymns in the book. Some are new, at least to ULCA ears, and this means that pastors, choir directors, and worshipers will have to be brave. Here's hoping that when four hymns are sung in services on Easter they won't be the same old familiar tunes that are repeated year after year.

"THAT EASTER DAY with joy was bright" (94) offers two melodies. An easy hymn in either version, it ought to be known among us. The same is true of "At the Lamb's high feast we sing" (95). If a long hymn is needed for the processional, particularly one filled with "alleluias" so much a part of the day, "O sons and daughters" (96) offers nine stanzas along with a rubric that it be sung "in unison."

This should be encouraging to people in congregations who can't get the melody because the choir, against all the rules of liturgical music, persists in singing hymns in parts. The British poet, John Masefield, is represented by a lovely little hymn, "Sing, men and angels" (97) set to a melody by Wesley.

One of the criticisms of the new book is that there is not much from the great Lutheran chorale tradition. The famous Easter chorale of Luther, "Christ Jesus Lay in death's strong bonds" (98) was also in the *Common Service Book*, although without the Bach harmonization. Whether it was used in many of our congregations is a question.

Frankly, I doubt that most of our people would recognize it. Yet this is one of those majestic melodies which conveys so well the thoroughly evangelical message of Easter. Here is no sentimentality about the birds singing and the

buds popping on trees. Easter is not the return of spring. It is the resurrection of Jesus Christ and well does this hymn speak that message.

The words of the hymn, "Christ the Lord is risen today" (99), which are based upon the Latin sequence are familiar to users of the CSB. The hymn will take on new meaning however with the Welsh tune *Llanfair* to which the text has been set in the SBH.

"ALLELUIA, Jesus lives" (100) represents the Scandinavian tradition, while "Our Lord is risen from the dead" (101) is set to the familiar chorale melody *Wie Schoen Leuchtet*. The next tune is also from the treasury of chorale melodies and contains a text of Latin origin which came by way of Sweden: "O Paschal Feast, what joy is thine!" (102).

The same is also true of "Praise the Saviour, now and ever" (104). "The Day of Resurrection" (105) has a melody different from that in the CSB which will probably produce criticism in some places. But tempers will cool when the page is turned. The old familiar "Come ye faithful, raise the strain" (106) is back in its old familiar melody, *St. Kevin.*

Just across the page is the same hymn with a melody by Ludvig M. Lindeman. One would hope that a desire for variety might impel some congregations to try this tune instead of the one they've sung for so many years. Certainly a new melody might help to focus people's minds on the words.

"Christ, the Lord, is risen again" (107) had been set to two melodies in the CSB. The first was the traditional *Christ ist Erstanden* and has been retained in the SBH. Here again is another tie with the great traditional music of our Lutheran heritage. Congregations ought to become more familiar with this hymn. And for something new and different the last hymn in the section, "Good Christian men, rejoice and sing" (109), offers a selection which a congregation can easily learn.

I'M AFRAID that the old standbys this year will be hymns like "Alleluia, alleluia! Hearts to heaven and voices raise" (108), and "The strife is o'er" (90). All of which means that there will be unknown stretches of the hymnal which only the bold will have entered upon.

There is one hymn of the Easter section which I hope will become a favorite among us. For me it has a special meaning. As a boy I served as an acolyte in St. John's Church in Allentown, Pa. Sunday mornings before the service the sacristy was crowded, acolytes, seminarians, Pastor William C. Schaeffer, and a white-haired man who was a sort of perennial visiting pastor. I noted that our pastor usually deferred to this little man when it came time to plan the order of the service. Often our visitor read the service. His name was Paul Zeller Strodach.

Dr. Strodach was a specialist in liturgical matters. His book *A Manual on Worship* is still used by many pastors and laymen. He was also a member of the commission which prepared the *Service Book and Hymnal.* Before the work was completed, Dr. Strodach died, but it is symbolic that among the unsigned hymns by contemporary authors submitted for the book, his Easter hymn (103) was included.

The tune, *Lasst Uns Erfreuen,* is familiar. Congregations will learn it quickly, if they are not already familiar with it, and Dr. Strodach's words will bring to the celebration of Easter the joy which the feast so richly deserves.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Communication

QUESTION: As husband and wife, Harvey and I have plenty of difficulties, greater and lesser, and it seems so hard for us to talk about anything. I guess each of us has tried to avoid discussing our troubles, perhaps because each one fears some unpleasantness. So money troubles, having guests, doing church work, and other items of annoyance drag on and get worse. When there are so many difficulties where can one begin?

REPLY: Specific problems which each may have are too many to count. And there are various situations or processes which have real importance in dealing with marital life. Among these are often listed four of universal application: communication, domesticity, companionship, and sexual compatibility. Ask God's help in meeting your problems.

Whatever other deficiencies and troubles you may have it seems clear that your communication has broken down. If husband and wife cannot calmly talk over the conditions and facts that disturb their common life, how can they arrive at harmony? How, then, can reasonable, pleasant communication be restored?

As in numerous other cases, one must take the initiative and do it in a diplomatic way. Perhaps the easiest way will be to create a pleasant situation at home (or out for dinner together) and tactfully bring up one of the lesser problems, talk it over, find the points on which there can be agreement, and then express satisfaction that the two of you have had such a nice conversation—suggest how pleasant it would be to have more such interchange of thinking. Succeeding occasions can probably become easier and more fruitful. Don't give up.

Childless?

QUESTION: Charles and I recently learned that we will never be able to have children of our own. Although we had not built our whole married life around the idea of having children, we had hoped to have a family. This has been a great shock. What can we do?

REPLY: I assume that you have already both gone through all the tests for fertility. If you have not, do not give up until you have done so. A large proportion of couples are being helped, but for some nothing can be done toward having children of their own.

The other solution to this kind of problem is adoption of a baby. Getting a child for adoption may be a long-drawn-out procedure, since the number of babies available for adoption is decidedly less than the number in demand. Waiting for a year, or even several years, may be necessary. If you desire to do this, get in touch with your local Lutheran welfare organization for guidance.

In all problems we must turn to God for assistance. He will help you make a decision and work it out. Marriage can be successful and happy even without children. There have been many such fine marriages, but children greatly enrich the whole experience.

BOOKS

WHY LUTHER GOT MARRIED

Luther on the Christian Home: An Application of the Social Ethics of the Reformation. By William H. Lazareth. Muhlenberg Press. 244 pages. $3.75.

If Luther's posting of the Ninety-five Theses on the church door at Wittenberg was the dramatic symbol of his breakthrough to an evangelical theology, Luther's marriage to Katie von Bora in 1525 was the symbol and confirmation of his breakthrough to an evangelical ethic. This is the thesis of a book on Luther by Prof. William H. Lazareth of the Philadelphia Seminary.

In establishing the thesis, Dr. Lazareth has to lay out the fundamentals of Luther's theology in its ethical dimension. The hundred pages in which he does so are worthy to stand in their own right as one of the most thorough analyses of Luther's ethics available in English. The introductory and concluding chapters relate Luther's basic position to the specific problems of sex, marriage, and family life.

Lazareth feels that the year 1523 marked a transition in Luther's attitude toward marriage. Up to that time, he regarded it as essentially a "remedy against sin"; subsequently, he came to regard marriage more positively as an "estate of faith," an arena for the exercise of Christian vocation. The latter conviction led eventually to his own entry into this holy estate. As in all things, Luther discusses the problems of marriage (and of celibacy) with utmost frankness, as the reader will learn from the many quotations from his writings which Lazareth provides.

This volume represents an adaptation of the author's doctoral dissertation, and as such retains a scholarly character. Nevertheless the writing is clear and vigorous and, in much of the book, highly polemical.

Luther's position is set forth by contrasting it with that of the "secularists," "clericalists," and others who had ruined the Christian ethic; "Rome," in particular, is the great antagonist. Luther is presented in the first chapters as so unambiguously heroic and profoundly insightful a figure that the reader is distinctly disappointed to discover how inadequate his advice on concrete marital problems could be, as Dr. Lazareth himself acknowledges. FRANKLIN SHERMAN

State University of Iowa

WE MUST BE MUSIC CRITICS

Church Music and Theology. By Erik Routley. Muhlenberg Press. 120 pages. $2.25.

At a time when interest in church music is undergoing a significant revival, it is fortunate that a book on church music and theology should appear. Dr. Erik Routley, formerly of Mansfield College, Oxford, makes a profound attempt to open new ways of reconciling the artist and the clergyman. He contends realistically for a theological stiffening in musical criticism.

Not everyone will agree with his conclusions, especially since the musical and theological implications are given inadequate treatment. However, the book is provocative and carries throughout each chapter the central theme that "grace" in theology has a counterpart in the arts. As in a theology of grace, so in music and the arts, "beauty" is a byproduct.

Romanticism, with its pretentiousness and search for the beautiful in church music, substituted for Christian eschatology.

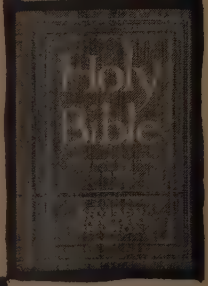
J. S. Bach turned the limitations of pietism to God's praise. His self-restraint and self-renunciation produced music that has inspired the outpouring of great music by generations of composers.

Agree or disagree, Dr. Routley asserts that the church is entitled to criticize its musicians. It is good for the music of the church to be evaluated in terms of theology.

The author warns against the temptation of musicians to abandon all sense of vocation or style or even perfection when they serve the church.

EASTER GIFTS

that mean more



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By the same token, the church comes in for its share of rebuke. "There is no reason at all for repressiveness in the attitude of the church towards musicians."

Church Music and Theology is worthy of careful study by both theologians and church musicians, especially by the musicians.

L. DAVID MILLER
Springfield, Ohio

SECOND-CENTURY HERETICS

The Gospel of Truth. A Valentinian Meditation on the Gospel. Edited by Kedrick Grobel. Abingdon. 206 pages. $4.

Detective-story excitement has been coming into biblical studies due to startling discoveries of ancient manuscripts in the Middle East. The Dead Sea Scrolls have been dramatically publicized, and build-up is now being given to a dozen volumes of papyri discovered in 1945 in Egypt near the ancient village of Chenoboskion. The discovery was a long time coming to the attention of scholars, and is now gradually being assessed.

One of the Coptic documents reflects the ideas of Valentinus, a Gnostic Christian condemned by orthodoxists of his day. *The Gospel of Truth,* written by him or his disciples, is not a "gospel" or a collection of "sayings" of Jesus, but a rambling religious meditation. Dr. Grobel presents his translation plus extensive interpretative notes.

The Gospel According to Thomas. Harper. 62 pages. $2.

Most attractive of the documents in the 1945 discovery in Egypt is the 114 "sayings of Jesus," purporting to be "the secret words which the Living Jesus spoke and Didymos Judas Thomas wrote."

This Harper publication presents a fragment of a forthcoming complete text and translation of the Gospel.

The Secret Sayings of Jesus. By Robert M. Grant. Doubleday. 206 pages. $3.50.

Besides a translation of the Gospel of Thomas, which forms about one-third of this volume, Dr. Grant, assisted by Dr. David Freedman, provides a careful description and analysis. The Gospel, he says, "can provide us with a good deal of insight into the ways in which early Christians and Gnostics understood the teachings of Jesus." He calls it "our most significant witness to the early perversion of Christianity by those who wanted to create Jesus in their own image."

The Dead Sea Community. By Kurt Schubert. Harper. 178 pages. $3.75.

A whole library of volumes about the Dead Sea Scrolls has been created in a dozen years. Scholars will be busy with these discoveries for many more years. The scrolls reflect a Jewish community, existing during our Lord's lifetime, which had startling resemblance to the early church.

Dr. Schubert's book, although brief, is what Dr. Millar Burrows calls "a succinct, reliable account of the Qumran community and its relations to other Jewish groups and early Christianity." The Dead Sea Scrolls, says the author, are the most important discoveries yet made in illuminating the background of the New Testament. This book sharply describes this illumination.

AND SO FORTH . . . .

Waiting for God. By Simone Weil. Capricorn Books. (G. P. Putnam's Sons.) 227 pages. $1.25.

This tremendously moving personal document, the chief literary legacy left by Simone Weil, Jewish ascetic and mystic, drawn to Christ but refusing to her death to cross the threshold into the Roman Church, is here presented in paper-back form, translated by Emma Craufurd, with a biographical note and also an introduction by Leslie A. Fiedler. This is the way to edit and publish books! Simone Weil, the "outsider," will continue to challenge and accuse all of us in the Christian Church; we should listen to her.

JOHN W. DOBERSTEIN
Philadelphia

The Quest for Church Unity. By Matthew Spinka. Macmillan. 85 pages. $2.50.

A brief inquiry into the problems of achieving unity of the Christian churches, centering especially on experiences within the World Council of Churches.

letters to the editor

About nuclear testing

SIR: The reference to the Buenos Aires Statement on the Cessation of Nuclear Testing (THE LUTHERAN, *Feb. 24*) is incomplete and a bit misleading. The statement did call for a treaty to ban all tests where detection is currently possible. This was substantially the proposal made by the U.S. to the Geneva Conference on Feb. 11 and was termed unacceptable by the U.S.S.R. However, the heart of the Buenos Aires Statement is to be found at another point. The U.S. proposal which we had anticipated is not adequate. The statement in this connection reads as follows:

"Yet this is not enough. A formal agreement ought also to be concluded to ban the underground testing of smaller nuclear weapons, at least for a specified period of time, on condition that arrangements be made for international co-operation in devising more adequate means of detection and for international inspection of explosions for peaceful purposes. The concessions which will thus be required of both sides are in our judgment justifiable and imperative, if man is to act responsibly in this nuclear space age."

I mention this additional aspect of the Buenos Aires Statement, partly because the U.S.S.R. on Saturday moved in this direction and partly because I am continuing to drive pretty hard to get reasonable concessions from both sides. While in Geneva I conferred with the heads of the three delegations—Ambassador James Wadsworth, Sir Michael Wright, and Ambassador Semyon Tsarapkin—and after consultations here and in Washington I expect to return to Geneva on April 1 to continue efforts both in relation to the Conference on the Cessation of Testing and the meeting of the Committee of Ten on Disarmament.

I believe that in our statement we advance in general terms a formula which could serve to break the current impasse in the nuclear testing field and have a significant impact, albeit slow, upon the disarmament effort. O. FREDERICK NOLDE
Philadelphia

Death penalty?

SIR: In writing about "the horrible death penalty" (*"Conclusion," March 16*) haven't you forgotten the angle of protecting innocent people from the heartless rampaging conscienceless men, sentenced for life but released on parole after 10 or 20 years? Does the mere life of an individual who has transgressed outweigh the welfare of the many who are trying to make the world a better place in which to live? In my work in county jails I have counseled with many who are convicted of murder. I am thinking of one man who murdered at least four persons. I shudder to think of his return to society on parole. What would be "monstrous or barbaric" about executing him? I believe it could be done in Christian compassion. There are certain individuals who are almost amoral, have no conscience, and do not seem amenable to rehabilitation.

(REV.) FREDERIC W. HEINS
Lutheran Service Society of Northeastern Ohio

SIR: As an Inner Mission worker, having ministered in penal institutions for many years, I am unrelentingly opposed to capital punishment. (DR.) G. H. BECHTOLD
Philadelphia

SIR: I am in favor of capital punishment simply because it reminds men that they will pay the last full measure in payment for their sins. I am convinced that there is more joy in heaven over one murderer who repents his crimes just before he walks to the gas chamber than over "ninety and nine just persons" who die totally pagan at a ripe old age. Capital punishment serves as a constant reminder that God will reckon with sin in an ugly final way unless we are washed clean by the precious blood of our Lord Jesus Christ.

(REV.) HENRY W. REENSTJERNA
Reseda, Calif.

Ralph Boyer Named Ministerium Home Missions Director

THE NEW DIRECTOR of home missions in the Ministerium of Pennsylvania expects to get on the job about June 1. He couldn't start earlier, the Rev. Ralph A. Boyer III explained, because until then he's busy:

A.—Lecturing two days a week as visiting professor of sociology and psychology at Gettysburg Seminary.

B.—Completing work for doctor of sacred theology degree at Temple University.

C.—Winding up pastoral affairs in the West Pikeland Parish, near Phoenixville, Pa.

R. A. BOYER

Pastor Boyer's election to the synod post was announced by Dr. Roy L. Winters, the Ministerium's executive secretary of home missions. He will have special responsibilities for urban church work as did his predecessor, the Rev. Orval C. Hartman, slated to head the new urban division of the ULC Board of American Missions.

THIS KIND of mission work isn't at all like the rural situation Pastor Boyer is leaving. Nor is it much like his former assignment, which was developing a new congregation at suburban Secane, a bedroom village just outside Philadelphia.

But the city-centered tasks ahead are something he has been pointing for, in recent years and as far back as his graduation from Muhlenberg College in 1948. While he was taking the full course at Philadelphia Seminary, he was also studying sociology at the University of Pennsylvania, and acquired his master of arts degree there simultaneously with his bachelor of divinity degree at Mt. Airy.

Sent to Secane by the BAM, Pastor Boyer organized Holy Spirit Church in less than four months. When he left five years later, the church had built its first unit and had more than 800 members.

Growth wasn't so rapid in the two West Pikeland churches, though Centennial congregation has doubled since Pastor Boyer arrived in 1956. Meanwhile he had resumed his sociological studies at Temple University, majoring in psychiatry under the guidance of Dr. Spurgeon English. And when Gettysburg Seminary was looking for somebody to replace Dr. Bertha Paulssen during her sabbatical leave this spring, the choice fell upon Pastor Boyer to conduct the required course on "The Church in Contemporary Society."

He'll have a chance to apply everything he has learned in the Ministerium job. The emphasis will be on helping urban churches in their own neighborhoods, originating community centered programs and developing the local leadership to keep them going.

Council of Churches Asks "No" Vote on Race Tracks

PHILADELPHIA—The Board of Directors of the Greater Philadelphia Council of Churches at its March meeting adopted the following resolution:

"Whereas, the delegates of our member churches have overwhelmingly approved the Board of Directors' statement on gambling issued in April 1959; and

"Whereas, the referendum on harness racing with pari-mutuel betting will be on the ballot of the primary election on April 26, 1960, in Philadelphia, Delaware and Bucks counties in which there are member churches of the Council; and

"Whereas, it is the opinion of the board, based upon its studies of the legalization

of gambling in other states, that this does not control or reduce its inherent and concomitant evils; therefore,

"Be it resolved that the Board of Directors . . . urges the members of its member churches to vote against permitting harness racing tracks in those counties where this issue will be on the primary ballot."

Inner Mission Group Finds Greater Counseling Needs

By ROBERT E. PICKING

WILLIAMSPORT—Maternity cases declined and needs for counseling increased during the past year, it was reported by the Lutheran Inner Mission Board of Control, Susquehanna Conference, at the annual meeting March 14 in Watsontown. An average of two cases per week were closed. Ninety-two requests for services were received, a gain of 28 over 1958.

The services committee will continue to study the needs of the aged this year. An institutional building program is not contemplated at present.

The Rev. G. Elwood Huegel, conference president, installed ministers as voluntary chaplains in 30 institutions of the territory.

Erdley's Union Church Dissolved

ST. PAUL'S United Church of Christ (E. & R.) near Middleburg has dissolved, and transferred its rights in Erdley's Union Church to the St. Paul's Lutheran congregation. St. Paul's is a part of Salem Charge, the Rev. William R. Fitzgerald, pastor.

LUTHER LEAGUERS of the Susquehanna Conference held a Lenten rally at Holy Trinity Church, Berwick, on March 13. About 250 attended. Four young people from St. Matthew's Church, Bloomsburg, spoke.

MESSIAH CHURCH, Mifflintown, has organized a weekday church school. The Rev. Paul W. DeLauter is the pastor.

PRO DEO ET PATRIA awards were made in Christ Church, Lewisburg, to Harold Beaver, Amos B. Smith and Paul W. Ernst. At Holy Communion Church, Yeagertown, Joseph Musser, Jr., and Robert Snyder received the Boy Scout awards.

NEW YORK

Wagner's "Grand Old Man" Honored on 85th Birthday

By PAUL VALENTINER

NEW YORK—A man who has been too busy to retire took an evening off Feb. 28, to celebrate his 85th birthday, but he was back on the job the next morning.

He is Dr. Frederick Sutter, pastor of Trinity Church, Stapleton, Staten Island, since 1907, who more than any other man was instrumental in bringing Wagner College to Staten Island in 1918.

DR. SUTTER

Known as "Wagner's Grand Old Man," he was president of the college Board of Trustees for 41 years. Three times he served as acting president and once turned down a call to head the institution.

When Staten Island celebrated its 50th anniversary as a part of New York City, he was cited as one of the ten individuals who had contributed most to the growth and progress of the Island. In the 53 years of his leadership Trinity congregation has grown from 200 families to more than 2,500 baptized members.

Actually, his birthday was Feb. 26, but it was two days later when the congregation tendered him a dinner celebrating his 85 years and presented him with a gift in recognition of more than half a century of service.

Blackface Show Dropped

BINGHAMTON, N. Y.—Plans for a blackface minstrel show in Negro dialect were dropped by a church organization in response to a strong protest from a Binghamton Negro leader.

The Junior Catholic Daughters of the Triple Cities area revised its show to eliminate the dialect, makeup, and such cast names as "Bones," "Tambo," "Shadrack" and "Jake." Moses D. Cunningham, a former NAACP officer, had protested when he saw rehearsal pictures in a newspaper.

NEW JERSEY

Church Workers of Synod Meet at Wagner College

By RALPH I. SHOCKEY

TRENTON—Tenth annual Church Workers' Conference of the New Jersey Synod was held April 2 at Wagner College, Staten Island, N. Y. More than 1,100 persons representing 69 parishes were registered.

Thirty workshop groups were arranged by the Rev. Paul E. Carl, synod parish education secretary. Dr. Frank K. Efird, of Salisbury, N. C., chairman of the four-church committee now planning a common parish education curriculum, spoke.

Cranford Church Growing

A TEN-YEAR congregational analysis was done at Calvary Church, Cranford, with interesting results. Extensive renovation and building doubled the facilities with about 75 per cent more land since 1950. The decade showed an increase in the communing membership of 174 per cent; Sunday church school enrollment 141 per cent; average attendance 133 per cent; proposed budget is 307 per cent higher; and church income for 1959 soared 279 per cent over 1950.

From 42nd in 128 congregations when the synod was formed, Calvary is now fourth in size among 149.

NEW ENGLAND

St. Paul's at Greenfield Gets Site for New Church

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—St. Paul's Church in Greenfield, Mass., has been quiet for many years. From now on it will be making more noise—joyful noise, that is.

The congregation has just accepted the gift of a new site of nearly four acres, and preliminary plans are being made for building a new church. Careful study is underway to determine the congregation's future program and needs.

The tract on the Mohawk Trail was given to the church by Mrs. Arthur C. Harding of Greenfield in memory of her mother, Mrs. Clara Raynart Wunsch.

The Rev. Paul F. Garrity, graduate of Philadelphia Seminary, was called to the pastorate last June. The congregation organized in 1878 had a baptized membership of 247 at the end of 1958.

Church Men Plan Convention

ANNUAL CONVENTION of the United Lutheran Church Men of the conference will be held April 24 in Grace Church, Hartford. The men held a pilgrimage to First Church, Southington, on March 29, with a program in honor of the Boy Scouts.

UNITED LUTHERAN CHURCH WOMEN held their annual inspirational meeting April 3 in St. Paul's Church, Wethersfield. The Rev Owen Sanderson, of Christ Church, Hamden, spoke.

LUTHERAN CHURCHES of Bridgeport will join in a school of religious education on four Wednesday nights in May. Pastor John Chalupa will give a course in church history. Theodore Granquist, student assistant at Salem Church, will present methods of teaching the catechism.

CAMPAIGN to raise $200,000 for a nursing wing at Southbury Lutheran Home for the Aged has reached $175,000 in pledges.

This is architect's sketch of remodeled and enlarged Northlake Church, occupied on March 27

WARTBURG

Three Wings Added to Make New Church at Northlake, Ill.

By ARNOLD H. KAITSCHUK

CHICAGO—Northlake Church, at Northlake, Ill., occupied its new building at a service of entry on March 27. Three double-level wings have been added, and the chancel was remodeled, as the first step of a program to give the congregation a $250,000 church plant when completed.

Taking part in the service with Pastor Milan E. Swasko were Dr. R. R. Belter, Wartburg Synod president, and Pastors Andrew Swasko, Sr., and Andrew Swasko, Jr., father and brother of the pastor.

Dr. George Forell, of Chicago Seminary, spoke at festival services on April 3, and the Rev. Merle Franke, of the Board of American Missions, was the speaker April 10. The Rev. Robert Marshall, of Chicago Seminary, spoke at a fellowship banquet April 8.

Open House will be observed in the new church from Easter Sunday through Wednesday, April 20, for friends in the community.

Milwaukee Congregation Is Building

GROUND WAS BROKEN March 13 for the new St. John's Church in West Milwaukee, about six blocks from the present location in West Allis. Assisting Pastor D. P. Dovemuehle in the ceremony were three charter members of the 33-year-old congregation,

Henry Ostermeyer, oldest charter member, breaks ground for West Milwaukee church

WARTBURG . . .

Mr. and Mrs. Henry Ostermeyer and Mrs. Walter Gruenwald.

The new church, with seating for 500, will cost $269,000. It will have ten classrooms, a fireside room and a fellowship hall. Completion is expected in 12 months.

ZION CHURCH, Elkader, Iowa, burned a $10,000 mortgage at the annual congregational meeting.

IMMANUEL CHURCH, Lena, Ill., had a Lenten display on the lawn, including a five-foot figure of Christ painted by a local artist, Mrs. John Robinson.

WARTBURG SYNOD'S 85th convention will be held May 17-19 at Bethany Church, Burlington, Iowa. Dr. George F. Harkins will be the ULCA representative.

THE REV. PAUL SCHUBERT was installed as pastor of Martin Luther Church, Chicago.

HONTERUS CHURCH, Gary, Ind., will hold its last service on Easter Sunday. Most members are joining the new mission being developed by the Rev. Garland Baer.

New Illinois Congregation Converts Stores Into Church

More than 400 persons attended organization service of Prince of Peace Church at Addison, Ill.

By JOHN E. COOPERRIDER

CHICAGO—Prince of Peace Church, Addison, was organized March 13, with 100 charter members. Others are to be added to the charter roll after instruction. Dr. A. Howard Weeg, president of the Illinois Synod, preached the sermon, and officially announced the organization.

Pastor Mel Holtz, who developed the mission, conducted confirmation for the newly received members.

Following the service, members, guests, and friends of the new congregation, moved from the Oak School, where services have been held since November, to the newly decorated store-front church.

In a "do-it-yourself" project that began a week earlier, the congregation converted two adjacent stores into a nave, chancel, and Sunday school area.

Nave and chancel of store-front church

Highland Mission Becomes Gloria Dei Congregation

By WILLIAM L. PIFER

INDIANAPOLIS—Gloria Dei Church was to be formally organized on April 10 in the Highland Christian School, Highland. The Rev. George Hoog, assistant to the synod president, and the Rev. Merle G. Franke, secretary of English missions in the ULC Board of American Missions, were to take part in the service.

The Rev. Harold E. Koch is the developer of this mission, which held its first service last Dec. 13.

AS PART of the spiritual life program at Trinity Church, Fort Wayne, 289 simultaneous pre-Lenten family district meetings were held on Feb. 28.

The neighborhood and family gatherings included presentation of the church's Lenten devotional booklets, a 15-minute radio broadcast by the pastor, Dr. Paul H. Krauss, and a fellowship hour.

TWO MORE Indiana congregations are relocating. St. Paul's Church, Frankfort, sold its downtown building to the Salvation Army and is now worshiping temporarily in the South Side school. St. John's Church, Elwood, voted to relocate in a new-growth area but has not yet obtained a site.

ST. MARK'S CHURCH, Butler, dedicated new educational and social rooms in the church basement. Synod Secretary Frank Stevenson spoke.

WORKSHOPS for vacation church school workers are scheduled May 14 at Fort Wayne, LaGrange, Richmond, Evansville, Indianapolis and Batesville.

Trumpeters rehearse for Mansfield service

St. Mark's at Mansfield Sponsors Sunrise Service

MANSFIELD, OHIO — Easter in Mansfield will begin with the fourth annual outdoor sunrise service in Kingwood Center, sponsored by St. Mark's Lutheran Church for the entire community. More than 1,000 worshipers are expected.

The Easter message will be delivered by the Rev. Andrew Rolik, pastor of St. Mark's. Combined church choirs will be directed by Mrs. Rolik.

Barth and Holmer to Give Passavant Lectures at Maywood

DR. MARCUS BARTH and Dr. Paul Holmer will deliver the 1960 Passavant Lectures at Chicago Seminary, Maywood, April 21-22. Dr. Barth is on the Federated Faculty of the University of Chicago. Dr. Holmer is from the University of Minnesota.

Annual Pastors' Institute of the Suomi Synod will be held at the same time.

Seattle Lutherans Study Controversy on Evolution

By OLIN G. DASHER

SEATTLE — The Lutheran Council of Seattle-King County, in semi-annual assembly at Peace Church, West Seattle, directed its executive committee to investigate the current Washington State controversy over evolution.

Dr. John S. Howell, director of curriculum guides and courses in the state department of education, recently took a stand against the Darwinian theory of evolution. The Lutheran group is to study the facts and report to the council as soon as possible, to determine if any action should be taken.

The council also endorsed Lutheran participation in the Century 21 Exposition, to present with other churches a united Protestant witness. The executive committee was requested to work through the Greater Seattle Council of Churches toward broader recognition of Good Friday.

Synod Studies Merger Problems

PACIFIC SYNOD officers, and representative pastors and laymen, met on April 12 in Longview, Wash., to discuss the coming merger with relation to local problems that may arise. On April 25 the synodical board is scheduled to meet in Seattle for further discussion.

GROUND WAS BROKEN Jan. 17 for Our Saviour Church, Eugene, Ore., in spite of heavy rain. Assisting Pastor Robert Henkel were the Rev. Samuel H. Roth, the Rev. David White, and the Rev. Charles Epple (*photo at right*). Under construction is the church's first unit, to be built at cost of $117,000.

ST. PAUL'S CHURCH, Vancouver, Wash., broke ground for a new parish education unit on April 3.

Pastor bids "God-Speed" to parishioners leaving congregation for Oregon mission

Mission Conducted at The Dalles

ZION CHURCH, The Dalles, Ore., conducted a Christian Life Mission Feb. 21-25. The Rev. Charles E. Witt, of Postville, Iowa, was the missioner.

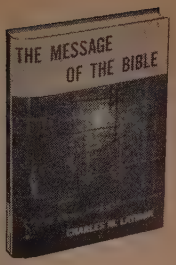
This congregation held a "Godspeed" ceremony for members transferring to the new United Lutheran mission in Hood River, Ore. Pastor David C. Getzendaner committed them to the care of the Rev. Ernest Vetter, mission organizer.

Members of Zion helped in the preliminary phases of starting the Hood River mission, where services began Feb. 14.

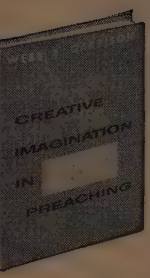
Groundbreaking for Our Saviour, Eugene

The Message of the Bible

by Charles M. Laymon



This book presents a simple method of reading the scriptures that will help you discover for yourself the great treasures they hold. Dr. Laymon looks at the types of literature found in the Bible, at the view points of the authors, and suggests some study helps that are available. He uses biblical passages to illustrate the principles of reading which he has discussed. **$1**



Creative Imagination In Preaching

by Webb B. Garrison

Convinced that creative awareness can be cultivated, Dr. Garrison seeks to show practical ways of discovering ideas through personal devotion, through study of the Bible, through sympathetic meeting with people, and even through troubles and problems. He also suggests how to keep a notebook of ideas and how to be expressive in writing.

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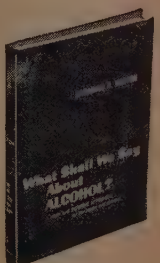
What Shall We Say About Alcohol?

by Caradine R. Hooton



Scriptural, scientific, and sociological supports for abstinence make this book an important tool for every minister, church school teacher, and group leader who wants a positive approach to the problem of alcohol. Here are the facts to refute the propaganda of the liquor industry, but above all, here are the advantages of a life free from drinking, forcefully presented in the Christian framework. **$2**

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At Your Lutheran Bookstore

National Council Adopts ULC's 'Church World News'

"CHURCH WORLD NEWS," award-winning interfaith religious newscast of the United Lutheran Church in America, this month became a part of the radio ministry of the National Council of the Churches of Christ in the U.S.A.

The 15-minute newscast is being distributed by the council's Broadcasting and Film Commission as a part of a radio ministry that includes "National Radio Pulpit" (NBC), "Art of Living" (NBC) and "Pilgrimage" (ABC). Production, including writing, editing and recording will continue to be handled by the ULC Department of Press, Radio and Television.

"Church World News" is a unique project in religious radio, an attempt to combine the urgency of news, the appeal of human interest stories, the intimacy of radio and the compulsion of religious faith.

Begun in 1951, by the ULC Board of Publication, the program originally was aired on commercial time on radio stations in Philadelphia, Pa.; Columbia, S. C.; Austin, Tex.; Des Moines, Ia.; Pittsburgh, Pa.; Kitchener, Ont., and New York City.

In 1954, when the United Lutheran Church set up its Department of Press, Radio and Television, the program was converted into a "public service" item for ministers, ministerial associations, churches and councils of churches that needed a professionally produced "package" that could have local utilization. The only charge was for air express and packaging of the recorded and promotional material.

Under the new format, the "commercial" spots were left blank and local stations and church groups, were encouraged to insert come-to-church, religious news and other public service announcements. Station acceptance has been widespread.

Under the National Council auspices, the program now will be offered free to local stations. All production and distribution costs will be absorbed by the ULC.

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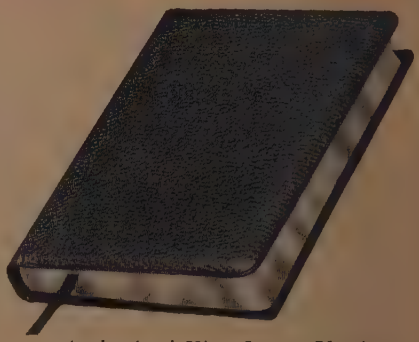

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PACIFIC

Ash Wednesday Service Held for Youth at Bow Lake Mission

LENT WAS A NEW WORD to many of the children in the Church of the Good Shepherd at Bow Lake, just south of Seattle. Indeed, most of the adults in this mission congregation had never observed the season before Easter—nearly 80 per cent had no previous church background.

That is why Pastor Richard I. Crossland felt it was important to hold an Ash Wednesday service for the youth of the congregation. The first one was held last year, only a few months after the church was organized. The second was held this March 3.

Fifty-four children came to the temporary chapel at 8 A.M. Pastor Crossland led them in the Morning Suffrages, then gave a brief explanation of Ash Wednesday and Lent with their historical meaning. They sa hymns, and saw a filmstrip. Then they we delivered, in autos and station wagons, their various schools.

A similar service will be held on Goo Friday morning before school.

Pastor Crossland said these services a intended to increase an appreciation of th meaning of Lent among the children, an indirectly in their families at home.

Out of more than 200 children now the Sunday church school, he explaine more than half were baptized since joinin In the original congregation of 135, only were Lutherans previously and 42 per ce of the adults were received into membe ship by baptism.

PACIFIC SOUTHWEST

Mission Building Program Reported by Synod Officer

By LOUIS F. MERTZ

LOS ANGELES — Thirteen new mission churches were under construction in the Pacific Southwest Synod in 1959, and this year it is expected 18 will be built, according to the report of Dr. H. Paul Romeis, synod mission supervisor.

Dr. Romeis said development of missions in three California areas will begin this spring. John Kerr, a senior at Pacific Lutheran Seminary, is to start work at Spring Valley, San Diego, and Raymond Stiffler, also a seminarian, will go to Pinole, near Richmond. Dr. Clifford Holand will begin new mission work at Claremont.

On April 22, mission pastors of the synod will attend a Home Missions Day at St. Matthew's Church, North Hollywood. Instructors will be Dr. Elwood Bowman, Dr. Donald Houser and the Rev. Carroll L. Charles, of the Board of American Missions.

SEVENTH ANNUAL pre-confirmation rallies were held in 13 areas of the synod on Ma 27. Confirmands, their parents and past from ULCA, Augustana, Suomi and AE churches attended.

AFTER CONDUCTING successful schools

Newly installed at Mount of Olives Chur Phoenix, Ariz., Pastor Donald E. Wagner shown (center) with the Rev. Elmer Laur (left) and Dr. Frank Clutz, officiating minis

The Benkos—grandson, father, grandfather

ology for laymen, Pastors John Simmons North Hollywood and George Spindt of n Nuys are holding similar courses for men. Classes are held in the two churches esday and Thursday nights.

Pastor Builds Church Organ

CONSTRUCTION of the first unit of St. nothy's Church, Monterey Peninsula, is t starting this month. But already there a new electronic organ to install in it. Pastor James R. Spaid built it himself, h the aid of a crew of specialists from Navy's Monterey Postgraduate School. A former Navy chaplain, Pastor Spaid a pretty good man with tools. Previously had assembled a spinet-type electronic or- n for his wife, from a kit supplied by a w York manufacturer. This worked so ll he felt sure he would succeed with a ger organ.

The organ was built to specifications of American Guild of Organists. It has o keyboards, a 32-note pedal board, 19 ps and six couplers. The tone is as close a regular pipe organ as you can get.

Working evenings and weekends, the pas- and his helpers put the console together the Spaid garage, and assembled the elec- nic portion on the Spaid kitchen table.

Benko Reunion at San Diego

Three generations of Benkos were represented in the chancel of St. Peter's By the Sea Church, San Diego, at a recent service. Celebrating the 11th anniversary of his pastorate, the Rev. Vlad P. Benko had as his guest his father, the Rev. Matthew F. Benko, pastor emeritus of Dr. Martin Luther Church, Cleveland, Ohio. Son of the pastor, William B. Benko, served as acolyte. He is considering the ministry as a vocation.

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TEXAS-LOUISIANA

Eastern Conference Leads Synod in Member Increase

By JAMES F. VORKOPER

AUSTIN — Eastern Conference of the Texas-Louisiana Synod showed the largest rate of growth during 1959, according to congregational reports tabulated by the Rev. Walter G. Galbraith, Jr., synod statistician.

Membership at the end of 1959 was 3,844 baptized (up 645), 2,434 confirmed (up 357) and 1,991 communing (up 276). Eastern Conference includes the Houston area churches and those in Louisiana.

Corresponding figures in the Northern Conference were 4,212 baptized (up 289), 2,639 confirmed (up 152) and 2,196 communing (up 169). Both conferences consist largely of mission churches organized in the past decade. Reports are not completed for the larger Southern Conference, which contains many older congregations. In 1958 it had 5,372 communing.

Convention Planned at Cuero

EXECUTIVE COMMITTEE of the synod met in Austin to plan the May 16-19 convention to be held in St. Mark's Church, Cue Dr. J. Luther Mauney, of Virginia, will the ULCA representative. Dr. E. B. Keis president of Central Seminary, will be chaplain. The synodical dinner will be h Tuesday night, May 17.

ST. TIMOTHY'S CHURCH, Corpus Chr is raising funds for a first unit. The mis expects to break ground soon.

GRACE CHURCH, Amarillo, will soon r to build. Constant survey and visita have produced 73 interested families only half the mission area surveyed. 1959 report shows 91 confirmed, 91 c muning.

Lafayette Builds First Unit

NEW IBERIA-LAFAYETTE parish is buil First Church, Lafayette, sold its h chapel and is meeting in the Baptist Stu Center until the first unit is ready.

PEACE CHURCH, San Antonio, pla campaign for building funds with help this fall.

FIRST CHURCH, Garland, has $2: pledged and will soon begin building first permanent church.

BETHLEHEM MISSION, Mesquite, will chase a new church site. The present ing has been sold.

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Due to the use of 4 transistors, the user cost is extremely low and the in ment weighs approximately ¼ ounce. It is about the size of a sewing thir

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ST. MARTIN'S CHURCH, Houston, increased membership 33 per cent in 1959. Another note was burned to signify reduction of debt. GRACE CHURCH, Houston, dedicated its enlarged nave on March 27. Now the entire congregation of 650 can be seated at both services.

NEW MISSION FIELDS

New Lutheran congregations are being developed in the locations listed here. Persons living in or moving to these areas are invited to attend services with the new LCA group. Mission developers assigned by the Board of American Missions are identified with each area.

CALIFORNIA
Pinole (Raymond L. Stiffler)
Spring Valley, San Diego (John S. Kerr)
COLORADO
Aurora (Robert D. Beard)
Denver, Derby area (Donald G. Ciesielski)
GEORGIA
Statesboro (Ronald E. Miller)
HAWAII
Aiea (Thomas C. Cooper)
ILLINOIS
Chicago, South (Richard J. Hanson)
Elk Grove (Charles R. Fisher)
Hampton Park, Joliet (Roy C. Moore, Jr.)
INDIANA
Elkhart (Keith L. Kinney)
MARYLAND
Seabrook (William W. Stremel)
MICHIGAN
Bloomfield Township (Arthur J. Basler)
Mason (Lawrence E. Martin)
Sturgis (Herbert G. Lindewurth, Jr.)
Troy Township (Thomas Warme)
NEW JERSEY
Franklin Park (Dwight A. Huseman)
NEW YORK
Cortland (William A. Clasen)
NORTH CAROLINA
Mocksville (Boyce D. Whitener)
OHIO
Union Township, Cincinnati (David Miller)
SOUTH CAROLINA
James Island, Charleston (Paulwyn L. Boliek)
VIRGINIA
Heckler Village, Richmond (Charles A. S. Robertson)
WEST VIRGINIA
Charleston, South (John E. Barringer)
ALBERTA, CANADA
Mayfield, Edmonton (John Klingbeil)
BRITISH COLUMBIA, CANADA
Vancouver (George Koski)
ONTARIO, CANADA
Brampton (Albert J. Datars)

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Livezey St., Philadelphia 28, Pa.
(near 6900 Ridge Ave.)
3 Hour Good Friday Devotional Service 12 to 3:30
Easter Sunday, outdoor, 7:30; **Holy Communion,** 8:30
Church School—9:45 **Festival Service**—11
Pastors H. A. Wacker, J. W. Wahl, L. H. Hetrick

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SERVICES
9:15 and 11:00 A.M.
SUNDAY SCHOOL
9:15 A.M.
Dr. Elmer W. Harner
Pastor

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LUTHERAN CHURCH
IN THE LOOP
327 La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

Synod Convention Calendar

April 26-28
VIRGINIA:
St. Mark's Church, Roanoke
April 26-29
KENTUCKY-TENNESSEE:
Faith Church, Lexington, Ky.
GEORGIA-ALABAMA:
Ascension Church, Savannah, Ga.
May 1-5
NORTH CAROLINA:
Holy Trinity Church, Hickory
May 2-5
SOUTH CAROLINA:
St. Phillip's Church, Myrtle Beach
May 5, 6, 8
NOVA SCOTIA:
Grace Church, Lunenburg (First South)
May 9-11
INDIANA:
Grace Church, Elkhart
MICHIGAN:
Holy Communion Church, Detroit
May 9-12
FLORIDA:
Grace Church, Lakeland
PACIFIC SOUTHWEST:
St. John's Church, Sacramento
ROCKY MOUNTAIN:
St. Paul's Church, Albuquerque, N. M.
May 10-11
MISSISSIPPI:
New Hope Church, Sallis

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DECEASED

MRS. VIRGINIA WASHBURN FINC 72, wife of the Rev. Herbert Finch, di March 10 at Penney Farms, Fla. An acco plished organist and pianist, she shared in t ministry of her husband, who served for years before his retirement. His last past ate was at St. Paul's Church, Wurtembu N. Y.

Surviving her besides her husband are t sisters, Mrs. Ernest J. Bunce, of Amityvi N. Y., and Mrs. Raymond S. Moreham, Audubon, N. J. Funeral service and int ment were conducted at the Memo Homes Community Cemetery, Pen Farms, on March 14.

MRS. MARY SANTEE KLECKNER, died at her home in Nazareth, Pa., Feb. She was the widow of the Rev. Geo Kleckner, pastor of Forks and Arn Churches near Easton for 33 years bef his retirement in 1940. He died in Octob 1956.

Mrs. Kleckner was born in Mooresto Pa. She was a member of the Forks-Arn Parish and of the Women's Missionary ciety of St. John's Church, Nazareth. S viving her is a daughter, Miss Miriam Kle ner, at home.

Funeral service was conducted at the ne on March 2 by the Rev. Walter mester.

nterment was in the Moorestown, Pa., netery.

DR. IRA S. SASSAMAN, 82, died March at the National Lutheran Home, Washton, D. C. He retired in 1956.

Born in Union County, Pennsylvania, Dr. saman was graduated from Susquehanna iversity and Seminary. He also received ster of arts and doctor of divinity degrees m Susquehanna University.

Ordained in 1909, Dr. Sassaman served torates in Burnham, State College, Turtle eek, Northumberland and Williamsport, He was formerly secretary and presiit of the Susquehanna Synod and a mem of several boards and committees of the ntral Pennsylvania Synod.

Besides his wife, the former Agnes Cas, he is survived by four children: Ira C. saman, Hummelstown, Pa.; the Rev. Rob S. Sassaman, York, Pa.; Charles H. saman, Fort Lauderdale, Fla.; and Mrs. R. Carrington, McLean, Va.

Funeral service was conducted in Trinity urch, Selinsgrove, by the Rev. J. Allen yder, Selinsgrove; the Rev. John J. Lendt, Montoursville; and the Rev. Cedric Tilberg, Harrisburg. Burial was in the w Berlin cemetery.

DR. OTTO E. VOIGT, 72, died March at Daytona, Fla. He was treasurer and istant to the president of Hartwick Cole from 1945 until his retirement in 1951.

Born in Germany, he came to Johnstown, Y., in 1903. He attended Wittenberg llege and Hartwick Seminary, and was dained in 1919. He served churches at atham, Ghent and Altamont, N. Y. He k graduate studies at Union Seminary l Columbia University, and earned a mas of arts degree at Albany State Teachers llege in 1946. He received an honorary ctor of divinity degree from Hartwick in 9.

Surviving him are his wife, the former Stoller; two daughters, Mrs. Doretta Weaver of Greenwich, N. Y., and Mrs. Eleanor Kerr of Harrisville, N. Y.

Funeral service was conducted March 16 at St. Paul's Church, Johnstown, by Dr. Alfred L. Beck, New York and New England Synod president, and the Rev. Richard Shemenske, pastor. Burial was in the Johnstown cemetery.

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IN CONCLUSION

SOMETIMES a serious illness is a good thing—especially if one recovers. When the prospect of soon leaving this world looms up, one's whole picture of living may change. Things which usually seem highly important may no longer seem important at all.

After Senator Neuberger of Oregon died last month newspapers printed something he said following a serious illness several years ago. That illness, he said, put "many things in true perspective. Old antagonisms fade away. I no longer can transform political disagreements into any feeling of personal malice. When one is grateful to be alive, it is difficult to dislike a fellow human being."

WHEN THINGS run smoothly we think mostly about our personal desires and ambitions, and are likely to be irritated by anybody who stands in our way. We may slip into a pattern of trivial thoughts and desires, so that life gets stale.

The shock treatment most of us need is Holy Week. Whoever lives through this week with intense seriousness is likely to be greatly changed.

This week we meet death, and it's no mere accident like falling downstairs or breathing in bad germs. Here are the real killers, called by such names as "pride," "envy," "vanity." We see them in their crude reality as we hear of our Lord's last week in Jerusalem.

These are our sicknesses. We have them all the time even though we may have rosy complexions and are putting on weight. And we see what happens. These things cause death, the real terrifying death on the cross. We're the same sort of people as the policemen, clergymen and lawyers who crucified Jesus.

Living through Holy Week is wo than having typhoid fever. Our hea ache with the pain of realizing our gu in living in small, selfish ways. Wh we confront the terrible spectacle of o Lord dying, we ought to have sen enough to understand that his death our death. "Lord, give me anoth chance," should be the last petition our Good Friday litany.

ALL THINGS turn around, so that n we see them as they look from Calva It isn't really necessary that we get t office manager's job when he retires. T new spring coat doesn't make so mu difference as we thought. But oth things, such as forgetting the wron others have committed against us, b come really urgent. And we do ha another chance. We are still alive in th present world, with April outdoors.

We don't have to be quarrelsome pe ple trying to make others realize how i portant we are. We leave that sort thing behind at the cross. We are i vited to be among those who walk in t way of the eternal Christ. From n on, nothing else matters.

Next week we'll have to admit th this mood wears off quickly. We s back into our old ways. But now in Ho Week let the reality of our true situati strike us hard. We shall never co pletely forget this experience of dyi on the cross if we realize we actua are the people to blame for it.

Of course Holy Week—for the e perienced Christian—doesn't happen j once a year. Many times we go throu this sickness of realizing our guilt a praying for another chance. We learn depend on the eternal Christ who alwa hears our confessions and gives his pea

—ELSON RUFF

Outstanding record in 1959

- INCREASED BUSINESS. We issued $8,291,112 more life insurance than the previous year, an increase of 12.8%. Evidence of the confidence people have in our product and our company.
- INSURANCE IN FORCE. Lutherans now own well over a half billion dollars of Lutheran Mutual life insurance.
- ASSETS. Our assets now total $108,518,920, an increase of almost $10,000,000 in the past year.
- INCOME. Total for 1959 was $18,722,180, up from $16,986,885 in 1958.
- SURPLUS FUNDS. An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now $8,590,072.
- RESERVE FOR DIVIDENDS. A low mortality rate, conservative management and a favorable return on investments enables us to set aside almost 14% of our total 1959 income for 1960 dividends.

Lutheran Mutual LIFE INSURANCE COMPANY

Home Office ■ Waverly, Iowa

A V.I.P.*

(*A Very Important Person)

to most
(almost)
everyone!! . . .

A faithful and effective pastor is important to:

- congregation
- community
- nation
- world
- church
- and to God!

PRAY for more pastors—

ENCOURAGE qualified young men—

SUPPORT your pastor and his ministry—

CONSIDER your opportunities for strengthening the ministry—

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